The Womens
Missionary Magazine
of the United Presbyterian Church

Volume 54 MARCH, 1941 Number 6

Pathways of Service

The Way of the Cross
The Beginning of the Christian Church

FOREWORD

THE ecclesiastical year April 1941 to March 1942, has been designated by the church as "World Service Year." In keeping with this thought the women of the church have taken the theme, "Pathways of Service" for missionaries societies. The program is built around a study of the whole work of the United Presbyterian Church, in relation to the church universal and its program of world evangelization. It is fitting that we begin where the Church of Christ began, with the Lord himself, who said "I build my church."

The first meeting of the year will fall near Easter and will be a reminder of the great miracle of the resurrection and of the words of Jesus, as He commissioned His church to carry the Gospel into all the world.

We recall a precious incident in the life of two of Christ's disciples. As they walked along a road, sad at heart and sore perplexed, with cherished plans gone astray and the future blank before them, a Stranger came and walked with them. They told Him of their heartaches and sorrows; they told Him of their disappointments and failures. Then the Stranger talked to them of One, whom Moses and the prophets had foretold, and explained to them the Scriptures.

He made as though He would go beyond their humble home, but with true oriental hospitality they pressed Him to abide with them. In the breaking of bread He was made known, and then he left them.

How their hearts burned! The Lord had walked with them and talked with them! The Lord had come into their home! The Lord had opened the Scriptures to them! With hurrying steps they went back to the city to meet the eleven and to say to them, "The Lord is risen indeed."

May 1941-1942 be an Emmaus Road for each one who follows the "Pathways of Service."

The Royal Leader

By MRS. IRENE C. MERCER, West Alexander, Pa.

WHO HE IS?

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." So spoke God to His people of old.

He was their Royal Leader. As such He required first place in their love and allegiance. His very name was to be holy to them. Their lives were to give glory to His leadership. Their obedience to His will would bring blessing. Apart from Him they could do nothing.

It had always been hard for man to give God His rightful place. Because of his carnal nature, man had rebelled against divine sovereignty. From the beginning, God through His love and patience had been trying to reveal Himself that man might know Him as his Lord and Master and be drawn to Him in loyal devotion and obedience. This plan centered in Christ, God's Son.

CHRIST IN OLD TESTAMENT SYMBOLISM

From the time the Children of Israel were delivered from bondage in Egypt their history contained much of Messianic symbolism. The Paschal Lamb and the Passover Feast had a direct fulfillment in Christ. The smitten rock, the manna, the brazen serpent, the pillar of cloud and the pillar of fire, all pointed to Christ as the qualified leader of His people. In the furnishings of the tabernacle and in the ceremonies of worship, Christ was symbolized. The table of shew bread pointed to Christ as the Bread of life; the seven-branched candlestick, to Christ as the light of the world; the altar and sacrifices, to Christ, "the Lamb of God that taketh away the sin of the world." Even the high priestly garments and their adornments, prefigured Christ, our High Priest. These symbolisms were re-established in their temple worship and continued to be a constant reminder of a coming Messiah.

CHRIST IN OLD TESTAMENT PROPHECY

Throughout the Old Testament God made covenant with His people that He would bless them through the seed of Abraham. In prophecy he gave the people much knowledge concerning the promised Lord. They looked for one who would fulfill these signs and hopes.

"The sceptre shall not depart from Judah, nor the ruler's staff from between his feet until Shiloh came; And unto him shall the obedience of the people be." (Gen. 49:10)

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with right-

eousness from henceforth even forever." (Isa. 9:6, 7).

"But thou, Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." (Micah. 5:2)

"Behold I send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, will suddenly come to his temple." (Mal. 3:1)

"And there was given him dominion, and glory, and a kingdom, that all the peoples, nations and languages should serve him: His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:14)

From this study we see that God planned well for his people. Their history proves that they were blessed when they followed the Lord. But when they forsook Him failure was their reward. Still God hoped that His leadership would be accepted when these prophecies would be fulfilled.

IN THE NEW TESTAMENT

The angels on the night of Christ's birth said, "There is born to you this day in the city of David a Saviour, who is Christ the Lord."

John the Baptist recognized the kingship of Jesus when he said, "Make ye ready the way of the Lord." Peter accepted Christ as Lord when he said, "Thou art the Christ, the Son of the living God."

Mary exclaimed at the tomb, "Rabboni" (my Master).

Thomas, beholding the risen Christ says, "My Lord and my God."

Peter closes his pentecostal sermon with these words, "Let all the house of Israel therefore know assuredly that God hath made Him Lord and Christ, whom ye have crucified."

Paul's first word when smitten on the way to Damascus was, "Lord what wouldst Thou have me to do?" Paul conscious of the lordship of Jesus calls himself a bond-servant of our Lord Jesus Christ.

When Christ entered His ministry He was most conscious of His task and how to accomplish it. He knew how His people longed for the Messiah to come and assert Himself on the Davidic Throne in Jerusalem. They expected a king who would rule with might and established again the Jewish kingdom. But instead Christ taught that the kingdom of God was a spiritual force within man. He said, The blessed and happy man was meek, merciful, humble, pure in heart, full of a hunger and thirst after righteousness, a peacemaker, one who endures hardship and persecution for righteousness sake. He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord... This day is this scripture fulfilled in your ears." His was a work of mercy and love, a service to the lowest and most needy. A strange philosophy for a

Royal Leader, they thought, and tried to destroy Him.

Nevertheless He did not change His methods. He gathered around Him twelve disciples and as he went about with them doing good, He showed them by His life of love and helpfulness how man would act toward God and man when he sought first the kingdom of God and his righteousness. He taught them to pray for the kingdom of God to come on earth and for God's will to be done here as it is done in heaven. This was the burden of His message, the way of His life.

Christ tried to get men to see the power and strength, the regal character of such a life. He said, "I am come that they might have life and that they might have it more abundantly." "I am the way the truth and the life." I am the light of the world." "I am the bread of life." "I am the good shepherd." "I am the resurrection and the life." "I am the vine, ye are the branches." "As the branch cannot bear fruit except it abide in the vine, neither can ye except ye abide in me, for apart from me ye can do nothing. But if ye abide in me and my words abide in you ye shall ask whatsoever ye will and it shall be done unto you." "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." "Whatsoever ye shall ask in my name, it shall be given unto you." "Ye have not because ye ask not." "All authority has been given unto me in heaven and in earth, therefore go... preach... teach." "I will be with you even unto the end."

What power and authority in all these words! No king ever offered more to any favored subjects. Such leadership was not the way of earthly kings.He tried to lead His followers to see that they were in the world but not of the world. As loyal subjects their task was to bring those who were not yet His into His kingdom. All provision was made for this task.

On Calvary He gave His life for every sinner. In the resurrection He won the victory over death for every one who believes. At the ascension He gave every redeemed one a task to do for Him. At Pentecost He gave every servant of His the power to do that task. In heaven at the right hand of His Father and our God, He makes intercession for His saints, that they remain loyal, submissive and obedient in that service. Never did a king love his subjects so supremely. Never did a king give so great a commission to His subjects; never did a king have such authority and power. He rules the mightiest and leads the humblest. He is King of kings and Lord of lords. "The Lord is my shepherd, I shall not want." "He leadeth me." "He restoreth my soul." "I will fear no evil." Thy rod and thy staff, they comfort me." "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only but unto all them also that love his appearing." No other royal leader offers a crown for faithfulness. Our Royal Leader says, "And ye shall reign with me forever and ever."

THE ROYAL LEADER FOR TODAY

If we today could grasp the meaning of the love of our King and His great faith in the least one of us, this truth would transform each of us and our world would be a better place in which to live.

We hear much that is distasteful about totalitarian leaders and their aggressive spirit to rule the world. But our Lord Jesus Christ is totalitarian of the highest order. He is lord over all.

"All hail the power of Jesus name,
Let angels prostrate fall;
Bring forth the Royal Diadem,
And crown Him Lord of all."

Some day every knee shall bow and every tongue confess that he is Lord to the glory of God. "He shall have dominion over land and sea."

He is the only leader who has a program that can bring every people together. He is Prince of Peace. The only answer to all the problems of the world today is our Royal Leader.

"Lead on, O King Eternal,
Till sins fierce war shall cease,
And Holiness shall whisper,
The sweet Amen of peace;
For not with swords loud clashing,
Nor roll of stirring drums;
With deeds of love and mercy,
The heavenly kingdom comes.

Lead on, O King Eternal:
We follow, not with fears,
For gladness breaks like morning,
Where e'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light:
The crown awaits the conquest;
Lead on, O God of might."

THE RESURRECTION

By JONATHAN H. BROOKS

(This poem was awarded a prize in a contest conducted by the Magazing "Opportunity" Mr. Brooks is a Negro student in Tougaloo College, Miss.)

His friends went off and left Him dead
In Joseph's subterranean bed,
Embalmed with myrrh and sweet aloes,
And wrapped in snow-white burial clothes.

Then shrewd men came and set a seal
Upon his grave, lest thieves should steal
His lifeless form away, and claim
For him an undeserving fame.

"There is no use," the soldiers said,
"Of standing sentries by the dead."
Wherefore, they drew their cloaks around
Themselves, and fell upon the ground,
And slept like dead men, all night through,
In the pale moonlight and chilling dew.

A muffled whiff of sudden breath
Ruffed the passive air of death.

Then with a deep triumphant sigh,
He coolly put his grave-clothes by—
Folded the sweet white winding sheet,
The toweling, the linen bands,
The napkin, all with careful hands—
And left the borrowed chamber neat.

His steps were like the breaking day—
So soft across the watch He stole,
He did not wake a single soul,
Nor spill one dewdrop by the way.

Now Calvary was loveliness;
Lilies that flowered thereupon
Pulled off the white moon's pallid dress,
And put the morning's vesture on.

"Why seek the living among the dead?
He is not here," the angel said.

The early winds took up the words,
And bore them to the lilting birds,
The leafing trees, and everything
That breathed the living breath of spring.

The Presbyterian Survey.

The Birth of the Church

By THE REVEREND RICHARD W. GRAVES, D.D., Associate Editor of The Christian Union Herald

Surely in dark days like these any gleam of light should be welcomed. Perhaps it was never more important to heed the injunction of the Apostle Paul: "If there be any virtue, and if there be any praise, think on these things." And there are such gleams of light, even today; there are matters for praise, and there are signs of virtue. "God hath not left himself without witness" even today; the operations of his Spirit in human hearts have never been withdrawn.

One of the matters for rejoicing today is the heightened evaluation of the Church. Since the great Oxford Conference we have been familiar with the phrase: "Let the Church be the Church." Let it cease to think of itself apologetically. Let it reconsider the nobility of its origin and the grandeur of its destiny. Let it abandon its view of itself as nothing more than a mere voluntary association of people centered in a common religious interest, just as other bodies are united in trade associations, social fellowships or hobby interests; let it re-think its nature as the living Body of Christ.

To us of the Presbyterian family of Churches such thinking is merely a matter of coming home. Historically, we are much nearer the catholic conception of the Church than many of us have imagined. The Church of Calvin and Knox, of Geneva and Edinburgh, was much more a "high" church than a "low." But American frontier conditions served to draw us away from our original heritage, caused us to forget the rock from which we were hewn, and we drifted to lower and less organic conceptions of the Church. Too many of us have thought of the Church as a sort of religious association or club, different in purpose but not in kind from other associations of society. Originally a Divine-human organism as its Founder was both human and Divine, we have tended in our attitudes to drop out of it the Divine and retain only the human.

And now we are beginning to reclaim our heritage. Protestant Christianity is showing signs of "possessing its possessions." This recovery of a sense of churchliness, of a lofty conception of the Church as the Body of Christ on earth, the matrix of all rounded, mature Christian character, is one of the truly heartening developments in an otherwise dark and desperate day. And who knows but this rediscovery of the Church has come to the Kingdom for such a time as this?

The period of the church year from Lent to Pentecost is a good time in which to survey the great governing events which gave birth to the Church. These events happened in rapid and significant succession. They might be summed up thus: on the night of the instituting of the Lord's Supper (our friends of the liturgical Churches call it Maundy Thursday) the Church was constituted; on Easter morn it was con-

firmed; on Ascension Day it was commissioned; and on Pentecost it was conditioned. These four days, these four events, were all-important in the Church's investiture with its holy mission; and they have lost nothing of their tremendous meaning with the passing of the centuries. What was done on those four days was done once for all.

A MEMORABLE NIGHT

How many precious memories and associations are evoked by the words, "the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you." Those beautiful words of institution mean many things to all of us: they mean affection, and the ministry of humble, every-day things, and a self-sacrifice for love's sake that went to the last lonely limit. But there is another thing also that they should mean to every member of Christ's Church. They should mean a solemn reminder that with the speaking of those words, the Saviour constituted the apostles his new Body in the world. It was as if he had said, "My foes want to get me out of the way. They think they can do this if only they can destroy my body, the medium of my spirit. But we shall outwit them, you and I. Here, now, I am giving my body over into your keeping. My body shall henceforth be yours; my blood shall be in your veins. When men want blessing of my body, they shall have to seek it from you. When they want permanently to injure or defeat my body, they must deal with you. So now when tomorrow they nail this body of mine to a cross, they are not really getting at me at all: you have become my body instead of this flesh and blood of mine. You and I are effecting a merger tonight — a merger which will be completed fully within a few weeks. After this merger is full and complete, I shall be living my life in you; you shall be my hands, my feet, my lips. When I go on errands of loving ministry for my Father, it is your feet I shall use for the errands. When I wish to bless little children, I shall use your hands. When I must still speak the words of the living God, your lips must be at my command. From henceforth, you are my body."

Paul with his quick intelligence caught the significance of all this, and again and again he speaks of the Church as "Christ's Body." Paul was not trying to be poetical or metaphorical at all in so speaking. He was dealing in the plainest possible language. The Church is exactly that: the Body through which Christ does his work in the world, the medium and vehicle of his grace. That is his self-imposed limitation — how great a limitation it is we can guess sometimes when the Church is weak and sick. And that is the Church's ennobling glory.

WHEN THE TIDE TURNED

On the afternoon after this great pronouncement, the Saviour's own individual body was spiked to the terrible tree and he yielded up his spirit at the Place of the Skull. Surely the day we have learned to call Good Friday would have been the blackest Friday that ever shuddered into night if it had not been followed

on the third day by Resurrection Morn. True, we would have had the spectacle of the Holiest of the holy dying a noble and sacrificial death; but the ultimate conclusion could only have been black cynicism and utter despair. If that is the end of goodness, if that is the nature of the universe, if evil is stronger than virtue and hate more powerful than love, then better line up with the strong! Of what avail to the Church to be the Body of Christ if Christ, always and forever, is doomed to defeat?

What was done in the Upper Room on Maundy Thursday had to have confirmation at Easter. When the risen Christ stepped from his tomb into the dews of the morning in the garden, it was a sign to the newly constituted Church that the powers of the future were on the Church's side. All the resources of God — stronger than man or devil at their wicked worst — were at the command of that little group of men, and their disciples after them, who held destiny in their hands. With Easter, the tide of history turned; and no matter what the transient whirlpools and eddies which seem to belie the movement of that tide, it is still inflowing, and the ebb is forever past. Easter is the Church's perpetual confirmation of victory for Christ's Body.

THE IMPERIAL COMMAND

Constituted as the ongoing medium of Christ's spirit on earth, and confirmed in its assurance of the triumph of that spirit, the Church awaited its definite commission. Just what was its job to be? Forty days after Easter, the answer came. The four evangelists give different settings for the imparting of the Great Commission: Galilee, an upper room, Olivet. It is probable that the essential message of the commission was repeated at various times during the forty-day interval of our Lord's post-resurrection stay upon earth. But it was finally and imperially given on the Mount of Ascension, as Christ's parting word to his followers while still with them in visible form. The five versions which we have of it in the four Gospels and the Book of Acts make an enormously impressive charge to the Church as his continuing Body on earth. "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." "Go ye into all the world, and preach the gospel to the whole creation." "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem. Ye are witnesses of these things." "Peace be unto you: as the Father hath sent me, even so send I you." "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." With these solemn words, backed by the calm assumption of regal authority, our Lord outlined for the Church its holy and imperative task — a

commission which has never been abrogated or altered since that day. Then, as the loving eyes of the apostles were fixed upon him, a cloud received him out of their sight. There remained for them only the brief period of waiting for the spiritual equipment by which they would be conditioned for their task.

READY TO MARCH

Ten days more passed by, during which the members of Christ's Body became fitted to each other, knit together by the holy discipline of common prayer and the strengthening ties of mutual love. Then, on the Day of Pentecost, the final Act was done. Christ in all his fullness entered into his waiting Body through the person of his Holy Spirit. That Body was energized, vivified, made electric with tremendous and incalculable power. "Greater things than these shall ye do," the Master had promised his Church after the doing of his own mighty works; and his word was made good. A new incarnation took place on that immortal Whitsuntide. It was the incarnation of Divinity, no longer in one Man, but in the aggregate Man of the Church: the Son of God had become the first-born among many brethren. The playing of tongues of flame upon the heads of the disciples was indeed a sign: a sign of the ardent tongue of Christian witness, a witness which was to sweep the world. The Church was released for its task. It had been conditioned for its high work in the world. Body and Spirit had become one.

It is in the light of such transcendent events that we ought to look at the Church. Its weaknesses, its illnesses, its compromises, its sins have been many. But it is still the Church, and Christ still dwells within it. In high and holy mood of consecration and of wondering gratitude we ought to recite the ancient words: "I believe in the Holy Catholic Church."

RAISED TO LIFE AGAIN

"Welcome, happy morning!" age to age shall say:
"Hell to-day is vanquished, heaven is won to-day."
Lo! The Dead is living, God forevermore:
Him, their true Creator, all His works adore.
"Welcome, happy morning!"—age to age shall say.

Earth with joy confesses, clothing her for spring,
All good gifts return with her returning King:
Bloom in every meadow, leaves on every bough,
Speak His sorrow ended, hail His triumph now.

Thou, of life the Author, death didst undergo,
Trod the path of darkness, saving strength to show.
Come then, True and Faithful, now fulfill Thy word;
'Tis Thine own third morning; rise O buried Lord!

Loose the souls long prisoned, bound with Satan's chain;
All that now is fallen raise to life again;
Show Thy face in brightness, bid the nations see;
Bring again our daylight: day returns with Thee.

Venantius Fortunatus c. 530—609 A. D.

Christ's Plan and Purpose

By MRS. ROBERT M. KARR, Pittsburgh, Pa.

Ambitious political leaders crave power. Leaders of the aggressive nations at war have become power-mad. They seek it by force and aim to create a state, an empire, a World Order that will be controlled by force. To accomplish this, they counsel together to set aside just laws of God and man. "The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against His anointed, saying, 'Let us break their bonds asunder, and cast away their cords from us.'" By force and false promises such rulers have gathered to themselves many unwilling followers, who look out upon a future dark and foreboding. Their future depends on the whims and blind passions of their dictators. Outwardly their way of service is only slavery.

How different the plan and purpose of the Christ! He, too, came to establish a World Empire, but His conquest is a war in righteousness and of His success we are assured. Though we, as His followers, do "wrestle against principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places," we know that "the kingdom of the world is to become the kingdom of our Lord and of his Christ; and he shall reign forever and ever."

The kingdoms of this world have risen and fallen: such as, Egypt, Babylon, Rome. Their rulers demanded unquestioning obedience and loyalty, but their power was soon cut off.

Christ's Kingdom is also a World Empire, but one not ruled by force. Its controlling principle is summed up in the word "Love." Its Leader makes no demands that are not prompted by Love. The Kingdom which Christ establishes is for all nations and is freely offered to all men. Of Him it is written that all the peoples, nations and languages shall serve Him. It does not count as its citizens only those who claim superior race, but all, regardless of color, race, or position, who conform to the conditions required for entrance. There must be repentance, a break with the past; belief in God, and acceptance of Him through Christ. The citizens of this Kingdom aim at unity by something that goes deeper than color or nationality or culture—the love of God in Christ. Today, while outwardly this Kingdom seems to have lost its power in some parts of the world, may we not believe, or at least hope, that the outward unity has been broken that the inward might grow?

Worldly dictators demand that their subjects give their lives, if need be, for the welfare of the state. Our Royal Leader has given His life for His subjects, that they might be made worthy of a place in His Kingdom. He has commissioned them to carry on the work of advancing His Kingdom in the world. To that end He has given them a definite work with a definite plan, sending them out as His witnesses, commissioned

with a universal message. Their authority in dealing with the souls of men is to be Christ's own. He said, "All authority hath been given unto me in heaven and on earth." Though He was put to death for claiming to be king of the Jews, He has purchased with His blood the authority He now claims, "King of kings, and Lord of lords."

These words, so calm and so simple, were made strong and sure by the facts of His life. The principles for the establishment of the new Kingdom He had set forth in the Sermon on the Mount, in the Parables, and in His own example. His followers had been prepared to carry on His work and were ready for the final word before His Ascension. By "His authority on earth" His order was, "Go ye into all the world and make disciples of all the nations." "By His authority in heaven" He gave the power to "baptize them into the name of the Father and the Son and the Holy Spirit." By virtue of the same authority those sent were to "teach them to observe all things whatsoever I have commanded you."

"And lo, I am with you always, even unto the end of the world." Authority was to remain with Him, but disciples are to go forth in His power and with His presence. These words of the Commission, coming as they did just as Jesus was about to withdraw His human form, demanded some strong assurance of His abiding presence. In His last message He clothes Himself with omnipresence — the permanent abiding of the Divine Spirit. Throughout the centuries it has been, and still is, an impelling force to carry out Christ's command in spite of great discouragements.

It was not Christ's plan to reach the lost with superior culture, social service alone, or general religious ideas, but with the Christian Gospel —salvation through Jesus Christ. It is a message that never grows old. If we believe such things, how can we be silent about them? That "God so loved," that Christ so willingly sacrificed, that His risen and glorious life has been made available for all to share — this is news today that must not be censored, but must reach the ends of the earth. There are people in parts of the world, once Christian, who seem to have accepted a false doctrine, and in whom war has created great bitterness. Nothing can bring these back except the Gospel; only by inviting them back to God, by continuing to present the ever new event that took place on Calvary, and finding in that the mind of God, can we have hope of overcoming the bitterness and finding new springs of power.

Though the Church has grown rapidly during the last century yet there is still much land to be possessed. In Japan Christianity is still the religion of a small minority; about one per cent of China is Christian; in India, two per cent, and Africa has only been touched. If Christ could see on through the discouragements that He had to face that the Church was to prevail, surely we should not grow faint-hearted or skeptical, but strive on in the assurance "Lo, I am with you always, even unto the end of the world."

Christ Marks the Paths For Individual Service

By MRS. CATHERINE LAMB, Home Missionary Pittsburgh, Pennsylvania

One of the speakers at the recent National Christian Mission held in Pittsburgh said there were two things at which he stood in awe; the first the sublimity of Christ's purpose, which was the establishment of the Kingdom of God on earth; and second, the simplicity of His program to achieve this purpose, which was preaching, teaching and healing.

Our programs have not been so simple; we have organizations and committees and conferences and resolutions and words and money flow freely, but still the coming of the Kingdom lags. Why? Have we lost the way He marked? What did He do that we have forgotten?

HE SHOWS HOW TO WORK

Christ dealt with individuals. Too much in recent years, by the organizing of many social agencies and the spending of vast sums of money, we have tried to uplift whole sections of men and women, and we have found, as Wesley did long ago, that a clean shirt does not cleanse a man's heart and housing projects do not regenerate. They help, and we haven't done nearly enough along these lines, but it takes more than these and as we read in the Gospels the story of Christ's brief ministry we see our mistake. He took individual men and women and ministered to individual need. He saw the multitude and had compassion and wept over it, but He helped and saved men one by one.

The Lord Jesus had time for people. His ministry was so short and there was so much He had to do, but He found time in His crowded life for a woman drawing water at a well, and a rich young ruler of the Jews who came by night to question Him; lame and blind and lepers; Pharisees and publicans; wedding feasts and funerals. He found time for them all. He cared that individual men and women were sick and sorrowful and He marked for us a path that we also should find time for just such individual service. The neighbors in sorrow and distress who need some one to listen; the poor who need a helper; the lonely who need a friend. In recent years a bitter indictment has been made against the Church; it has been said that we do not care for human needs; we minister to the rich but care nothing for the poor; there are propagandists on all hands to discredit organized religion and all it stands for, and there is a great need for us as individual Christians to do everything in our power to break down this barrier, so that everyone may see that even as in Jesus' day, we desire that the poor have the Gospel preached to them and also have the things they need to make life easier and better; to show our faith by our works as we help the least of these, who stand in such need of all we have to give of help and comfort.

HE SHOWS HOW TO TEACH

But always as He healed the body He reached beyond to heal the soul.

Christ preached and taught. He was not a pulpit orator; there would probably be churches today who would not consider Him a "big enough" preacher to fill their pulpit. He didn't try to hypnotize men by sounding words and phrases and then send them home empty to wonder what it had all been about. More than He preached, He taught. We call it the Sermon on the Mount but Matthew says "he opened his mouth and *taught* them." And His method of teaching was so simple: the farmer working in his field; the woman baking bread; the merchant going along the way to sell his wares; the familiar trees and flowers and birds they saw all about them, these were His texts. The common people heard Him gladly; women and children crowded around to hear the words He spoke; and the wisest of the scholars could not answer His arguments. We need more teaching in our Christian work today; there are too many church members who have very little conception of what church membership means. There is a church in our city with an adult communicant's class that must be attended before one may become a member of the church. Perhaps it keeps a few people away, but the ones who do come know why, and the seriousness of the step they are taking. It takes more than shaking hands with the members of a church session to become a church member, and these people who have studied and talked together for six weeks find what a privilege and responsibility it is.

This is an age of specialists; someone has said that the world is full of people who know more and more about less and less; but there are still many who need to be taught the simple truths on which our faith is based, and there are before us great opportunities for individual service in the teaching of young people and adults alike, the great truths of the Bible, and something, too, about the history of the church through the ages. Everywhere we hear the cry that there are not enough teachers in our Sabbath Schools, not enough leaders for our young people; what a privilege awaits those who are willing to give the time and effort to follow the path Christ marked, and to teach, to young or old wherever opportunity arises, the truths concerning the Kingdom. The old Gospel hymn says "tell me the story simply," and in the hearts of many today there is this same cry. It was long ago that St. Augustine said our hearts were made for Him and knew no rest until they found their rest in Him, and in this feverish age our restless hearts need to be taught the ways of peace and quietness; and it may be we can teach more by just living our faith as individual Christians.

HE SHOWS WHAT TO PREACH

The dictionary gives two definitions for the word "preach." It tells us that "preach" means to proclaim the gospel and it also means to deliver a "formal religious harangue." The dictionary is a very wise book. But when the Lord Jesus preached it was no religious harangue, His was a proclamation of Good News. He preached the message of the love of God, and as He preached He showed forth that love by His deeds. Dr. Zwemer tells of the President of

a Theological Seminary who used to call in the new students at the beginning of the year and ask them to read the third chapter of Genesis, where God walks in the garden in the cool of the day and calls "Where art thou, Adam?" And the president would say "you can never be a preacher, you read it as though God were a policeman, and unless you can read it as though God were a heartbroken father, looking for a lost child, you can never be a preacher." That is the Gospel Christ proclaimed and there is need in the world today as never before for such a message. This is a bewildered world in which we live; even those of us who try to follow Christ and seek to do His will find ourselves troubled and distressed and what of the thousands who have nothing to hold to when trouble comes? Of all the opportunities for individual service there is none more wonderfu than this chance we have to bring to unhappy and troubled men and women the assurance out of our own hearts that God does care and cares deeply. Individuals haven't counted for much lately, groups and nations — they count, but the unmeasured value of each individual personality has been forgotten and when people think they do not count, that they are of no worth, then they lose all sense of responsibility as well. How better bring back to them the sense of their great importance as single individuals than by preaching of the love of God so great that He gave His only Son for us; that makes us of immeasurable worth, children of God, co-heirs with Christ.

"And if children, then heirs; heirs of God and joint-heirs with Christ."

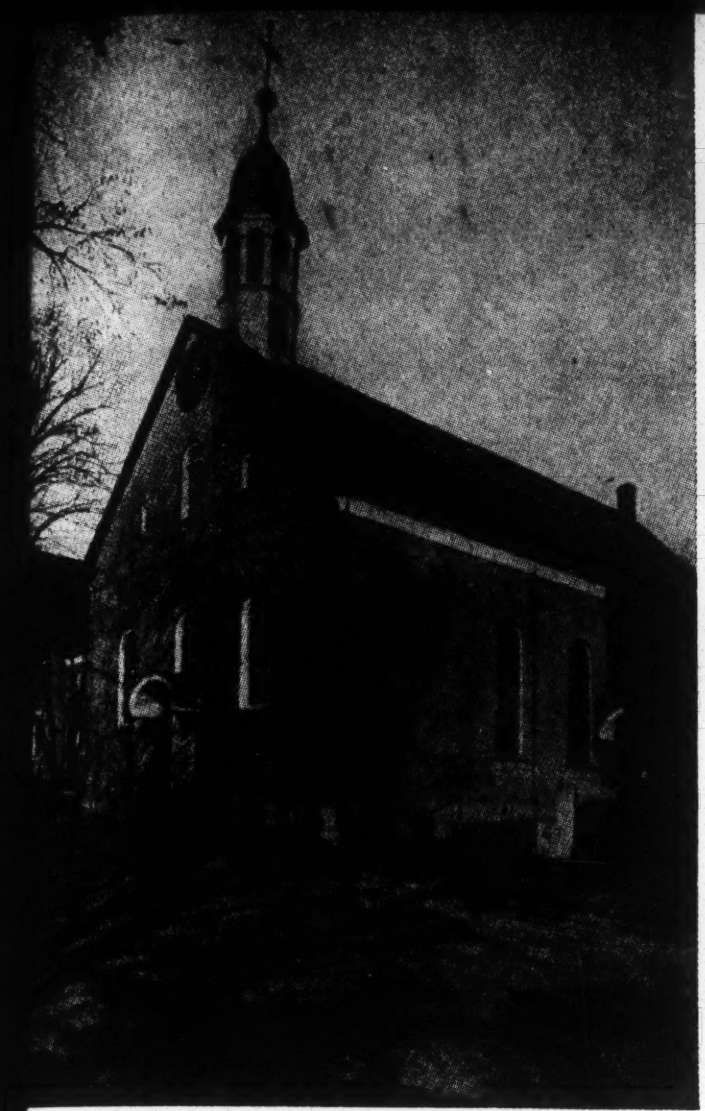
HE REVEALS THE POWER

And as He preached the love of God so also Christ preached of His power and glory. Men are saying today either God doesn't care what is happening to the world, or else He isn't strong enough to do anything about it. Even Christian people are adopting a defeatist attitude and saying there is nothing we can do; everything will be wiped away in the calamity that is to come; and perhaps they are right, but the Bible surely teaches that always when things looked black if the people repented and called upon God He was able to turn back the enemy and save them. God's power is still there, the Lord God Omnipotent still reigneth and there remains for us as individual Christians to proclaim that power abroad in the land, to talk of His goodness and His greatness and perhaps a little more about His holiness so that in the brightness of His perfection we may see the blackness of our imperfections and turn again and be saved. There is a responsibility that rests upon us as individual Christians today greater than ever before, because we have the only message that can help, the only truth to be proclaimed. A God of love who is also a God of unlimited power cannot be defeated.

"THINE IS THE GLORY"

Dr. Zwemer, in his book *Re-thinking Missions with Christ,* says the chief aim of all missionary activity must be the glory of God. Of course we work to save souls, and bodies, too, but unless back of all our activity is a great desire that God shall be

(Continued on page 406)



The Home Moravian Church, Winston-Salem, North Carolina, in front of which the Sunrise Easter Service begins.

He Is Risen Indeed

By G. GORDON SPAUGH
Home Moravian Church
Winston, N. C.

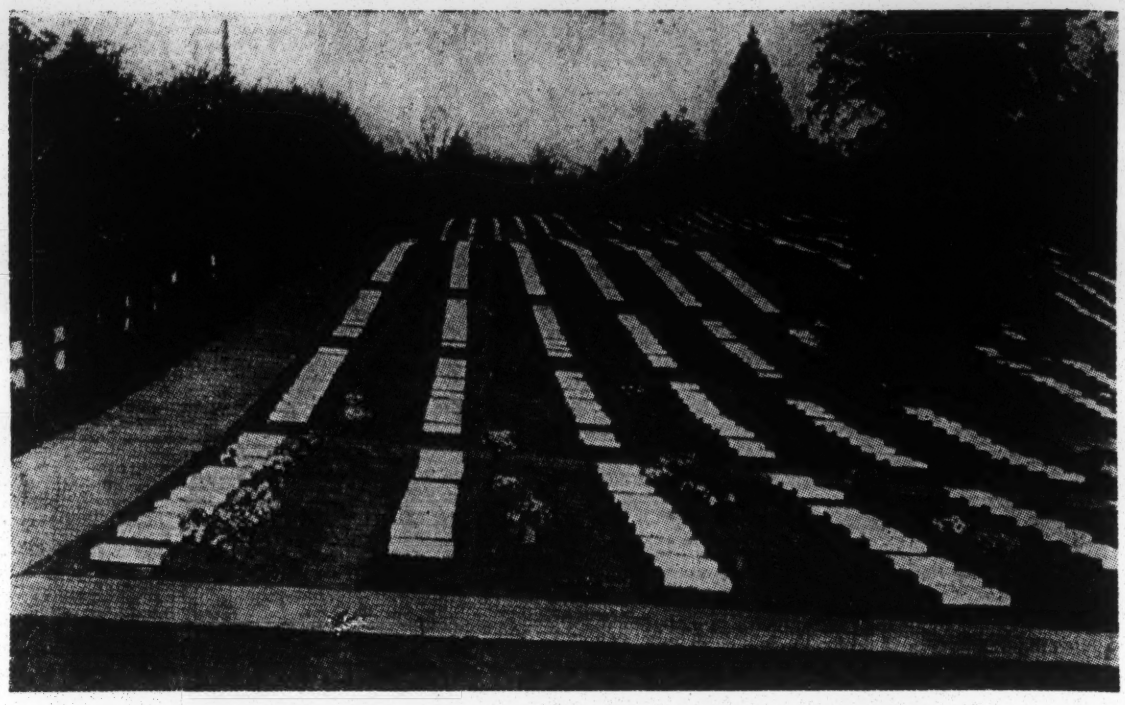
Which is the story of the Easter sunrise service in Salem.

FOR more than two hundred years members of the Moravian Churches scattered throughout the world have greeted the sunrise on Easter morning with the words: "THE LORD IS RISEN!" "The Lord is risen indeed!" The service is held in the open under the fading starlight and the rising sun. The first part of the service is held in front of the church; or if the crowd is not too large for the auditorium, in the church; the latter portion is held in the graveyard. It is a simple service attesting to faith in a risen Christ. This faith is the very center of Moravian belief; and while the Church does not possess statements of doctrine and definitions of theology, it does give expression to its belief in the immortality of the soul in the litany which is prayed each Easter morning.

The first Sunrise Service was held in 1732 when a small number of young men climbed the hill to the graveyard in the little village of Herrnhut, Saxony. Herrnhut is the home of the Renewed Unitas Fratrum or more commonly known Moravian Church, and ever since that first "Sunrise Service," Moravians scattered on every continent have continued to usher in the Easter morn with similar services. The custom was brought to this country when the Moravians settled first in Pennsylvania and later in North Carolina. And although the service has grown in size, it still holds to the simplicity of the first service held two hundred and eight years ago. Winston-Salem, North Carolina, is the scene of the largest gathering. Each year thousands (often estimated at between twenty and thirty thousand) are present to witness their belief in a living Savior.

It is of the service in old Salem that we write.

Beginning on Palm Sunday and continuing throughout the Passion Week, services are held in the eight Moravian churches each day. They are simple in their order, consisting



God's Acre, where the Moravian Easter Service is concluded.

entirely of hymns and the reading of the story of Christ's last week on earth. The little book from which the story is read is called the *Passion Week Manual* and is a compilation of Scripture embracing the four Gospels. Holy Communion is celebrated on Maundy Thursday night, and two Love Feast services are held, one on Friday night and one on Saturday afternoon. The Love Feast is a service of pure Christian fellowship, and two are held that the vast numbers may all attend.

Early on Easter morning three hundred members of the church band, divided into a number of sections, go about the city and play the beautiful Moravian chorales to announce the dawn of Easter. The bands then return to the church where breakfast is served and where they reassemble for the Resurrection Service.

In the meantime thousands have gathered in front of the historic old Home Church (the mother church of the community) and await the hour when the service shall begin.

Promptly as the clock in the belfry chimes the hour of five the door of the church swings open, and the bishop, the Rt. Rev. J. Kenneth Pfohl, D.D., comes forth and from a rostrum erected especially for the service, greets the assembled throng with the words, "The Lord is risen!" To which the congregation responds, "The Lord is risen indeed!"

A well-equipped system of amplification makes it possible for everyone to hear distinctly and to follow the service in each detail. Hymns interspersed in the liturgical service are sung by the assembled congregation accompanied by the band. Only a part of the liturgy is prayed in front of the church, however, for the people are then formed into a line of march by five hundred ushers and quietly and orderly they march to the graveyard. The line of march proceeds through the long avenue which leads to the burying ground proper. The avenue is bor-

dered on either side by stately trees and beautifully trimmed grass. During the march from the church to the graveyard the band divides into sections and plays antiphonally.

We are so often asked, "Why do Moravians call their burying ground *God's Acre?*" The term comes from the German word *gottesacker* which depicts a field sown in seed awaiting the harvest time. The meaning, then, of God's Acre is obvious. God's field sown in mortal bodies awaiting the harvest time or resurrection day.

Again we are asked questions regarding the tombstones. Why are they all alike? Why does one not see monuments and originality in the stones that mark each grave? The explanation to this question is quite simple and speaks in itself for the simplicity of the Moravian faith. Stones must all be alike that thus we may emphasize the democracy of death.

Once again, we are so often questioned with regard to the absence of family plots. "Why do you bury married women in one section of the graveyard and married men in another? Why do you separate families and bury single men together and single women together? And why do you even have the graves of little boys in one section and the graves of little girls in another section?" We may answer these questions in a word. The Moravian Church was founded on the principle of brotherhood. Its very name, "Unitas Fratrum," marks it from the year of its beginning, in 1457, as a church that has emphasized Christ, in the death of its members.

And so through the long avenue the congregation marches until the gates are reached through which they pass into the graveyard proper. Here the silent marchers pass through the open gates reading the inscriptions placed over each gate. These painted words placed on the archways are texts, such as "I know that my Redeemer liveth;" or "I am the Resurrection and the Life."

Some thirty or forty minutes are required for this part of the service; the bands playing all the while the traditional music of the church, which is one of the rich heritages of the Moravians.

When the vast throng is finally assembled, the liturgical service is continued; and so well is the service timed that at this moment the rising sun is first piercing the early morning mist and proclaiming a new day.

The service is concluded with the hymn:

"I give Thee thanks unfeigned,
O Jesus, friend in need,
For what Thy soul sustained,
When Thou for me didst bleed;
Grant me to lean unshaken
Upon Thy faithfulness,
Until I hence am taken
To see Thee face to face."

And after the benediction the people who have come from many states to witness the testimony of faith in a risen Saviour slowly make their way back to their homes wondering what there was in such a simple service that has so stirred their hearts. It was not a great dramatization, it was no sensational demonstration, there was no stirring address, none of these! There was only the fact that men and women had paused in a busy life to give expression to their belief in immortality.

—*The World Outlook.*

The Easter Message

By THE REVEREND A. J. RANDLES, D.D., Pittsburgh, Pa.

SOME years ago a man in San Francisco, California, stood in a Christian pulpit and said, "I do recognize the existence of a great universal power, a power which we cannot even begin to comprehend and might as well not attempt to. It may be a conscious mind and it may not, I do not know. As for Christ, well he has been outrageously belied. When it can be proved to me that there is immortality, that there is resurrection beyond the gates of death, then will I believe. Until then, no .... Once obsolete, an automobile is thrown to the scrapheap. Once here and gone, the human life has likewise served its purpose. If it has been a good life, it has been sufficient. No need for another."

Do these words appeal to you? Does your being cry out to the dust and the clod, to blackness and darkness forevermore; or, is there a surging impulse within which tells you that there is something better for a man than death, defeat and darkness? Are you ready to say with Victor Hugo, "The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple." Or with Byron, "Immortality o'ersweeps all pains, all tears, all time, all fears, and peals like the eternal thunder of the deep, into my ears this truth: Thou livest forever."

Yes, our souls reach out into the future; we believe and yet we are constantly seeking further assurance of our immortality. Let us hear again the simple story of our Lord's resurrection, of whom it is said, "But now hath Christ been raised from the dead, the first-fruits of them that are asleep."

A GREAT LORD'S DAY

It was on a Lord's day morning in the year thirty-three A. D. The grey streaks of dawn were just appearing

over the hills of Judea as three women emerged from the city gate of Jerusalem and made their way toward the hill of the executioner, where, two days before, Jesus had been crucified. Indescribable emotions filled their hearts as they contemplated the issues involved. As they journeyed on they were saying to themselves. "Who shall roll us away the stone?" Suddenly there was a great earthquake. An angel came. His appearance was as lightning and his raiment white as snow. At the sight of him the soldiers who guarded the tomb became as dead men. With a mighty demonstration of power he rolled away the stone, sat upon it, and said, "He is not here. He is risen."

Glory be! that is the gladdest message that has ever sounded upon human ears.

"Up from the grave He arose,
With a mighty triumph o'er His foes.
He arose a victor in the dark domain,
And He lives forever with His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!"

"MANY INFALLIBLE PROOFS"

"But," you say, "do we know positively that he actually rose from the dead? Did not the Pharisees and the Chief Priests, the learned men of the day, speak the truth when they said that the disciples stole His body away while the guard slept? Are you sure that there is nothing in the "swoon theory" which points out the possibility of Jesus being revived by the odor of the spices and the coolness of the tomb? Or, what about the "brain storm theory?" May not the disciples, in their over-wrought condition of excitement, reproduced by anxiety and the loss of sleep, have imagined that they saw Jesus when they did not at all? May it not have been a case of mistaken identity?

No, the resurrection of Jesus Christ is a fact which is established beyond a reasonable doubt. I shall use but one argument. To me it is unanswerable, namely, the subsequent lives of the apostles. Can you imagine any man, to say nothing about a Jew, working without compensation for something that he knew was utterly false? If he were getting paid for it we could understand it, but here were these men enduring hardships, suffering persecutions, undergoing privation and want, hunger and thirst, isolation and death, for what? For no material reward whatsoever. Just for the privilege of preaching a lie. That is unreasonable and unthinkable. It is contrary to all the traditions of the human race. Atheists in San-Francisco and elsewhere may talk, but something happened to these men, something which has changed the face of civilization. One of the greatest students of international law and history has declared, "The resurrection of Jesus Christ would account for that change, and I do not know of any other adequate solution that has ever been proposed."

"I BELIEVE IN THE RESURRECTION . . ."

Men in all ages have accepted the resurrection of Christ and have staked their all upon it. Long, long ago the psalmist declared, "I shall

be satisfied when I awake in thy likeness." Isaiah said, "He will swallow up death in victory." The apostle John said, "Marvel not at this; for the hour is coming, in which all that are in their graves shall hear His voice and shall come forth." Paul said, "He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." For we know that if the earthly tent of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." Peter said, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in Heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

And then modern men have spoken. Godly old Victor Hugo wrote, "When I go down to the grave I can say, like so many others: I have finished my day's work, but I cannot say, I have finished my life. My day's work will begin the next morning. The tomb is not a blind alley. It is a thoroughfare. It closes with the twilight to open with the dawn." The late J. P. Morgan wrote in his will. "I commit my soul into the hands of my Saviour in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my Heavenly Father." John G. Whittier wrote,

"Alas for him who never sees
The stars shine through the cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That life is ever Lord of Death,
And Love can never lose its own."

The United Presbyterian

CHRIST MARKS THE PATHS FOR INDIVIDUAL SERVICE

(Continued from page 400)

glorified we have missed something along the way. Christ marked the path here also. In the seventeenth chapter of John when He reports to His Father on His brief ministry and makes His intercessory prayer for us, do you remember He begins His report by saying "I have glorified thee on the earth." There is something very awe-inspiring in the thought that as individuals, weak and sinful and full of mistakes, we still can glorify the Lord of Heaven and Earth if only we will follow the paths where Jesus trod. He didn't give us a map and say "now follow this road and see what happens." He went along the way before us and proved which path was best,—the way of love to God and to our neighbor; the way of kindness; the way of individual responsibility for individuals, to teach and preach and heal that God may be glorified and His Kingdom come. God grant us grace to walk in the path with Him.

Suggested Devotional Service

For Program-Study on "The Way of the Cross—the Beginning of the Christian Church"

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1941: "Come" and "Go."

April: Come as an Eager Inquirer: *Come and see.*—John 1:39.

(At front, hang a placard on which a rainbow is painted. Above the rainbow print "A Rainbow of Service." On the Red stripe of the rainbow print "Remember;" on the Orange, "Obey;" on the Yellow, "Yield;" on the Green, "Go;" on the Blue, "Believe;" on the Indigo, "Inquire;" and on the Violet, "Vow.")

Opening Song: Bible Songs Hymnal No. 36.

Scripture Reading: Matt. 28:1-6.

Leader:

"That Easter when the stone was rolled away!
How many centuries have passed between
Our first glad Easter and this later day!
How much of sin and grief the world has seen!
Yet those of us who come with hearts to pray
Find angel vision—and the stone away."

"He rose!
And with Him hope arose, and life and light.
Men said, 'Not Christ but death died yesternight.'
And joy and truth and all things virtuous
Rose when He rose."

Song: B.S.H. No. 102.

Scripture Reading: John 1:43-46; 4: 28, 29; 3:1, 2, 9-16; 12:20, 21.

Leader: "Come and see" were words addressed by Jesus Himself to men who were soon to become His disciples. It was a memorable day when they were spoken. At the Jordan, John the Baptist was preaching and baptizing. In great numbers people were coming to him. Among those who came was Jesus. The day following the baptism of Jesus, John was standing with two of his disciples. Looking at Jesus as He walked near by, he said to them, "Behold the Lamb of God." Something in his words or manner led them to leave John and follow Jesus. Seeing them following, Jesus turned to ask, "What seek ye?" They replied, "Where dwellest Thou?" Jesus answered their inquiry with the invitation, "Come and see." They went with Him and abode with Him—this was the beginning of a lifelong discipleship and devotion. The words of Jesus, "Come and see," are an invitation to come to Him as an eager inquirer. Jesus wants to be followed intelligently. He will stand the test of inquiry and experience.

"First seek thy Savior out, and dwell
Beneath the shadow of His roof,
Till thou have scanned His features well
And known Him for the Christ by proof.

"Then, potent with the spell of Heaven,
Go, and thine erring brother gain,
Entice him home to be forgiven,
Till he, too, sees his Savior plain."

The Church is composed of those who know and follow Jesus. This being true, the memorable day at the Jordan, when Jesus won some of His first disciples, marks one of the beginnings of the Church.

Song: B.S.H. No. 147, stanza 3.

Prayer: For the Church of Christ everywhere. (See 1, 2, 12, 31 Days in the Prayer Cycle.)

Closing Thought:

"O that the world might taste and see
The riches of His grace!
The arms of love that compass me
Would all mankind embrace."

One Touch of Nature

By THE REVEREND REID F. SHIELDS, D.D., Khartum, The Sudan

"One touch of nature makes the whole world kin."—Wm. Shakespeare.

"I've been visitin' 'bout a week,
Down at my cousin's on Sugar Creek.
I've got the hives and a new straw hat
And I've come back where my beau lives at."

J. Whitcomb Riley.

THE Boys' Home in Omdurman was wrestling with an epidemic contagious disease. At least the missionaries in charge of the Home were wrestling. They realized of course that chicken-pox is not usually alarming, but chicken-pox in a family of forty-five boys is a matter for concern. Anyway even this African city has its public health department with a vigilant eye on schools and a lot of inconvenient (at times) rules about isolation of contagious diseases, etc.

When Tsagai got sick and the usual rest and homely ministrations failed to bring relief, the doctor was called. A few questions, the doctor pulled up the boy's shirt—and there on his tummy were the tell-tale spots. It is not always easy to identify a rash on a black Sudanese skin. But these left no doubt—chicken-pox. The boy must be isolated, etc., etc., "and I'll send over a solution to daub on the skin."

Isolation— in a place without enough room for normal living! The south veranda was the only possible answer. It was sheltered from the wind, and outdoors or in made little difference in this hot season. The spots increased rapidly so that by morning when Tsagai was daubed with that chalky solution he looked like some black and white apparition from a bad dream. He wasn't very sick or even very uncomfortable, but he was lonely. Things were better when Awad soon joined him in this quarantine. Other boys were allowed within speaking distance and with such a large family the patients had a long-range visitor most of the time that classes were not in session. But even for two, quarantine is no fun. The boys could see each other and must have recognized that their spotted faces were not very handsome. Perhaps they would have been justified in indulging in a little self-pity. But not they! These Sudanese boys are not ones to let a little thing like chicken-pox lick them. Their bearing and their comments seemed to indicate that they were the favored ones and soon wistful looks were all on the faces of the boys outside this isolation camp. Only a very suspicious person would suggest that there was any over-stepping those lines drawn between the "haves" and the "have-nots", but slowly one bed after another was moved from the dormitory to the south veranda, more daubing white-wash was brought from the dispensary, until finally an isolation ward became an absurdity, there was no longer any use for a boy to boast about the chicken-pox, and a clownish spotted face was no distinction.

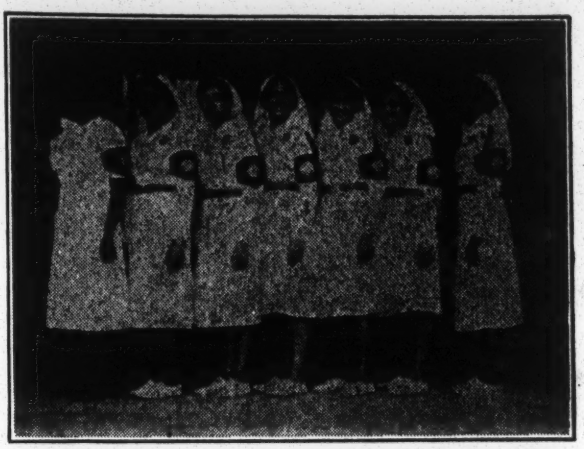
Good News from Far Countries

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

SUDANESE GIRLS TRAIN FOR SERVICE

Miss Frances Turk, R.N., in a personal letter to a group of friends sends pictures of some of her girls. It will be remembered that at the outbreak of the war Miss Turk was asked by the Government to train groups of women and girls for first aid work. The large group shows these "First Aiders" of Khartum and Khartum North, on the steps of the Kitchner Medical school with Dr. Sorenzen, Medical Health officer in the background.



Girl Volunteers in Guide Uniform wearing First Aid Unit Badges.

One can discern the cosmopolitan character of the women; some are light in complexion, some are dark; some wear Sudanese dress, some wear western dress; some have heads covered and some have them uncovered and distinct from all the rest two have their faces covered! But all have been trained to give service if needed.

The small group is made up of Girl Guides who answered the call to take special training to man units in case of air raids. (We refer you to the very interesting article on

Volunteers ofKhartum and Khartum North on the steps of the Kitchner Medical School, with Dr. Sorenzen, Medical Officer of Health in the background.

"Girl Guides in Khartum" by Miss Mary Coie, in the February Magazine, page 346, in which mention is made of these particular girls.)

These very attractive High School girls wearing the uniform of the Girl Guides and the government badge were highly praised by the officials who had them in training.

Miss Turk was writing November 2. She says: "It is a most beautiful Sudan autumn day; the air is still rather hot at 5 P.M., but it is clear and dry. The low sun casts shadows of objects in its way and the still bright light mingled with the shadows looks so pretty as I view the scene from the second story of our school building. All is peaceful, too. We have had no air raids for five weeks. It is amazing how I can forget that which to me at the time of its happening I thought I would never forget.

"We are not in need of anything, except your constant interest, love and prayers."

WORK AS USUAL

By MRS. REID F. SHIELDS, Khartum, The Sudan
From a Personal Letter

It seems a long time since we left our friends in USA. From the time we left New York in April, until the last of September we did not have one bit of mail from America. How cut off we did feel and how we longed for news. You cannot imagine how queer it is to have no news of the church at home. Thanks to friends our radio brought us news of the world several times a day.

From day to day and from hour to hour we wonder what will happen here. We have had no raids for a long time. However we are prepared to run for our shelter at any moment. Listening, listening for the siren is just like watching for scorpions—a part of the routine of the day.

Last week we organized and held our first Presbyterial Convention in the Sudan. I was asked to put on a Thank Offering pageant. "We" wrote it and I trained my missionary group to give it. It was well received.

Miss McIntyre came down from Wad Medani some time ago and is still here. The Bible Women's Institute is being held these three weeks in Ramadan.

The war has had some effect on our work, though not to any large extent. Boarding pupils who came to our schools from the provinces have not all returned this year, as their people do not want them away from home at this time. Other attendance has fallen off somewhat and meetings are not as well attended as in normal times. There is a kind of uncertain feeling about life which prevents people from doing or undertaking things which they might otherwise do and of course this is evident in our mission work too. But on the whole everyone accepts the situation calmly and casually and goes along with his business as usual.

Our children are both with us. Because the immediate future of Egypt is still uncertain, and war clouds are gathering over the Near East, we did not send Jim to Egypt as we expected. He is having lessons here. Sally attends a school for girls of all nationalities (nine, at least), operated by English women under the wing of the Anglican Bishop. It is really very good. Some of her classes are taken by non-English teachers who never-the-less use English. She has had her English criticized and corrected by them a number of times, and was marked down in a test because she gave them the feminine of "goose" as "goose" instead of "duck"! A rule is that pupils are given a discipline mark if they talk anything but English (a good rule in that polyglot place). Several times Sally has received a mark for talking Arabic. How enviable such ease in Arabic that one forgets one's own language!

India

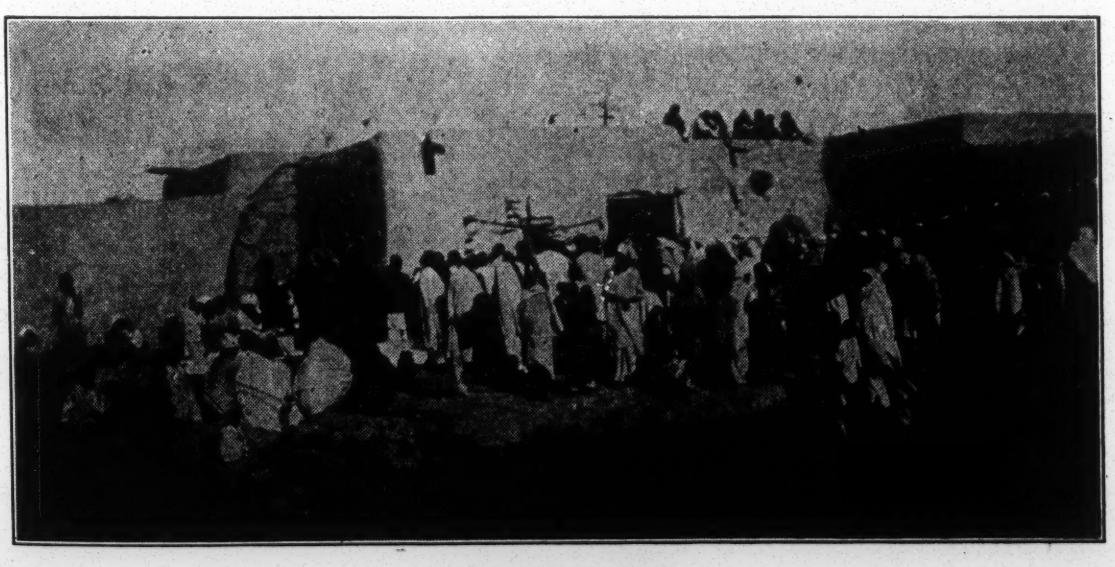
MRS. R. R. STEWART, Editor, Rawalpindi, India

A UNIQUE CALL TO A VILLAGE SERVICE

By MRS. W. H. ROSS, Lyallpur, India

A good many years ago I learned that you can't set a time for a church service in a village of India and be sure you are going to have your crowd. Our camp was near Chancel Singhwala. The evangelistic worker was to let us know when the Christians were ready for the service. The elements having been made ready for the communion we sat down to read till the call came. After a while we heard psalm singing. The evangelist accompanied by the Christian men and boys had come to call us. The leader sang a line then the others sang, "Hallelujah," or another response with great zest. Cymbals, tongs or other instruments had their place. Joining the procession we went back to the Christian quarters, going single file part of the way, passing a village pond on one side and a canal ditch on the other. As we entered the Christian quarters which were a little apart from the others, we crossed the canal ditch on the trunk of a palm tree used as a bridge. One poor little fellow in the crowd was brushed off the bridge. When he scrambled out of the water he was crying, not because his clothes were wet nor the water cold, but because one of his brand new shoes was left behind. The weeping ceased when some one recovered it for him.

By the time we arrived every one in the village knew something was going on and many followed us. We found the little courtyard cleaned, matting laid and a goodly number of women and children already assembled. Before beginning the service several parents were examined who wanted children baptized, also a number for admission to church membership. Then the service began with the Christians in the center of the picture, sitting cross-legged on the matting and their non-Christian neighbors perched all around the outskirts on beds and on neighboring roofs. Here was the Christian's opportunity to witness before his fellowmen of his love to his Lord, in his vows of loyalty to serve Him and in partaking of the sacrament before them.



A VILLAGE CHURCH
This simple building was erected by the people themselves.

A PRESBYTERIAL CONVENTION

By MISS HELEN V. WEEDE, Zafarwal, India

Our Presbyterial convention met with us in Zafarwal. In addition to the women of our own congregation there were eighty-five women from the districts of Badomali, Pasrur, Sialkot and Zafarwal.

Bible studies which were very helpful, contests and drama made up the program. Twelve took part in a Temperance story-telling contest. The story-tellers were unable to read, and classed as illiterates, but they told their stories well and the winner received a silver medal.

Another contest was among the women who had learned to read the past year. Each contestant selected ten verses from the last chapters of the Gospel of Mark. The first prize was one rupee and a copy of the New Testament in Punjabi; the second was a New Testament in Punjabi.

The drama was on Tithe-Giving. Mrs. Atma Ram the Bible Woman in the village of Depoke had trained the girls, who all spoke so clearly and acted so well that the message reached the hearts of all who heard. Mrs. Atma Ram announced that one of the girls taking part had decided while preparing for the drama that she herself would become a tither.

An Efficiency Banner, offered for progress in society work, was won by the Depoke Society as it was adjudged the one that had made the most progress in a year.

In a joyful mood the women went back to their homes and to their churches and to their societies, having given evidence that they were growing in grace and in the knowledge of the Lord.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

THE KHAYATT SCHOOL

By MISS MARTHA GLASS, Assiut, Egypt

Since the year 1877, the Khayatt family of Assiut, Egypt, has been supporting a girls' day school which has proven a great blessing to the city. One third of the pupils are educated free of charge and thus have scores been saved from illiteracy; for Egypt's poor are legion. Many of the girls are not even able to buy their books and uniforms. Other friends have helped with these expenses.

The mission course has been followed until within recent years when the government course was adopted in the secondary classes. There has always been a missionary in charge.

All of the Egyptian lady teachers on the staff of the school are its own products and many other trained workers have gone out from its doors.

The Khayatt School is distinctly an Egyptian institution as no appropriation comes for it from America. Only the salary of the missionary comes from mission funds. For their long continued generosity shown in this and many other ways, Assiut is grateful to the Khayatt family.

AN INTERESTING ITINERARY

By MISS HELEN NOORDEWIER
On furlough, Grand Rapids, Michigan

It is now more than a year since I made a ten days' trip to Aswan and Kom Ombo, two towns in the southern part of this district. Aswan is 750 miles inland from Alexandria and one feels there that one is really in Africa. While there I conducted meetings for women, made many visits in Egyptian homes and made the acquaintance of the

small congregation there, right in the midst of a large community of Nubians. Some German missionaries have been working among these Nubians for some years but their work is very difficult. The Egyptian Christians of Aswan are mostly of Coptic descent. Although living in an hostile environment they are bearing a good testimony to the saving power of Christ. How one rejoices to see evidences everywhere that the Spirit of God is working in hearts and that we know that "he that believeth on the Son hath eternal life."

At Aswan is the famous Dam, a triumph of British engineering. Built of granite blocks from the old quarries at Aswan, it runs straight across the river Nile for a distance of 2150 yards and is over 160 feet high and has 180 large sluices for regulating the flow of the water. In the neighborhood are many small islands, among which is Philae on which are the ruins of the famous temple of Isis. I visited a small museum on Elephantine Island which contains many Nubian Antiquities, among which is a golden mummy case of a sacred ram. On the island are also the ruins of a Jewish synagogue once used for worship by a Jewish military colony.

I spent four days in Kom Ombo, a town about thirty miles north of Aswan. There is a small Christian congregation here with an Egyptian pastor. About half the population are Egyptians and the other half Jewish. The Jews run the large sugar factory, with Egyptian labor, and they have reclaimed hundreds of acres of desert land in the vicinity of Kom Ombo. Near the river, some distance from the town are the ruins of an ancient temple. I went out there on a small trolley car, pulled by a stubborn mule, directed by a fiery young Nubian and the trip was amusing to say the least. When I protested a bit because he beat the mule so vigorously he turned to me with a brilliant smile on his black face and said: "Lady, this kind of animal knows no other language," which seems to be true. The trolley line also belongs to the Jewish company and is used by their inspectors in supervising the work in the neighboring fields as well as by visitors who go out to see the temple. In one of the rooms of the ruined temple I saw the mummies of three crocodiles, which the Egyptians used to worship. In the courtyard were two old wells, in one of which they bred young crocodiles which they later worshipped. The Nile in the neighborhood once contained many crocodiles but the Dam at Aswan now keeps them back.

Continuing my visit farther down the river I visited many of the churches. In one place the village is large, the congregation is small but made up of people with real power in their lives. Many of the women were keen on Scripture memorization; having memorized the whole Gospel of John and the entire epistle to the Romans, while the younger girls were memorizing the Catechism.

Here is another congregation where the women want to organize a missionary society; they want a Bible Woman to visit in the homes of the village, offering to pay half her salary and provide a dwelling for her.

Then another congregation where the young pastor is burdened because his people are so worldly and seem to have no vision for service. So I found lights and shadows in all the work. Here in this southland the school for boys, the school for girls, the teachers, the pastors, the Bible women and the faithful Christians labor year after year proclaiming by word of lips and by witnessing lives the message of Christ. It is the joy of the missionary to see the faithfulness of those with whom they are co-laborers.

Short Waves from Egypt and The Sudan

A FEAST DAY

We have prepared strong shelters in our Alexandria building for our schools. We had a first class architect examine the building and while he said it was in good shape he suggested some improvements to strengthen the nooks and corners where the boys and girls would be as safe as any air shelter can make them. We have long half-day session beginning very early and dismissing the schools at one o'clock.

What a feast we had today—seven letters! For weeks we had not had a word from any of you and now seven in one day!

H. E. Philips.

WE DO OUR BIT FOR BRITISH SOLDIERS

There are thousands of British soldiers in Egypt. To see the streets Saturday night one would think they were all in Cairo.

Service clubs of various sorts have been organized to give the men of the forces some of the comforts for which they are so hungry —reading rooms, restaurants, showers, etc. One such is operated by the War Service Department of the YMCA. We have been invited to assist. Our men take four-hour periods on different days. In addition we go on Saturday evenings for about 3 hours, not so much to help in the office, as to mingle with the men and visit with them. They appreciate the opportunity to talk with those outside military circles, who are interested in them. They talk about their homes, their life before going into service, the war and what they may look forward to. We have made some fine friendships and hope we may be able to help some of them keep their spiritual bearings. A small number come to our church. They are mostly nice men, but many simply cannot stand the strain morally of life in the army.

Actually we are in no danger. To be sure there are air raids on military objectives both in Cairo and Alexandria, usually in areas uninhabited by civilians. Cairo proper has not suffered any bombing but we have an abundance of alarms and we resent being awakened out of our sleep. As long as there is no moon—as there is none at present—things are quiet. Thus, contrary to custom, we have come to have a strong dislike for moonlight. And although the Good Book tells us we should not, we have come to "love darkness rather than the light."

Willis and Anne McGill.

GOD'S VIGIL

We had dreaded this month's full moon. Night flying is so easy and we thought the Italians would be taking this opportunity to pay us a visit. We had the beautiful clear moon, but almost nightly clouds have spread themselves like a blanket over it for the greater part of the night. We have had terrible sand storms and some thunder storms, all of which is most unusual for this season of the year. We do know God can intervene if He so cares to and it appears that He is mindful of us.

As far as our own personal lives are concerned we feel that we are safe only in as much as God the vigil keeps. "Except the Lord keep the city the watchmen waketh but in vain."

Frances Turk.

THEY VISIT THE EMPEROR

Marguerite McClellan and I were requested to take our ten Ethiopian girls to visit Emperor Haile Selassie in Khartum. It was lots of fun! Our car and driver were carefully examined by the guards before we

(Continued on page 426)

The President's Page

UNDER TWO FLAGS

"Be Ye Steadfast." This theme, chosen for the 1941 convention of the Women's General Missionary Society of the United Presbyterian Church, has in it, at this time, a vital message for the great host of loyal, steadfast women of our denomination. At no time in history, perhaps, certainly not in the memory of our generation, have we faced a more uncertain future in world affairs, in national life, in the life of our denomination, in the life work of our missionaries and in the personal outlook of each of us. What is "just around the corner" for us in this year of 1941? Is it prosperity or ruin? Is it the holocaust of war, or by some miracle, unforeseen by us today, will peace triumph? What of Ethiopia, The Sudan and Egypt? What can our foreign missionaries, home on furlough, plan for the future with certainty? The eventualities of war and diplomacy change with such suddenness in this modern world that we know not what to expect from day to day.

In this time of uncertainty we turn gratefully to those things which are steadfast and true. We still have Christ, the same yesterday, today and forever. The Word of God and His promises cannot fail us. Methods and programs may change, and should change in a changing world, but steadfast we must be in our work for Him, having His promise that our labor is not in vain in the Lord. If doors are closed in fields abroad may it not be He is calling to a greater need at home.

Perhaps no one uncertainty strikes so close to the hearts of as large a number of our women today as the uncertainty of the future of our youth called into their country's service. Mothers, wives, sweethearts, sisters and friends, all face the future with a common concern. Already in many sections of the country may be heard the tramp of marching youth. From every flag pole, on automobile windows, on coat lapels Old Glory is being displayed. There is another banner, permitted to fly even above the Stars and Stripes, but seldom seen outside the sanctuary of the church, the banner of the Cross. As our Christian young men go forth to train for the service of their country are they carrying with them engraven on their hearts, this other banner, symbol of our Christian faith? Are they being sent out from our churches with a steadfast purpose to "live Christ" amid the many adverse circumstances of camp life?

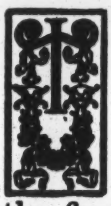
One church year is closing and we are looking forward to the new year in our society life. This year's record has almost been written, but as we start on another year may we purpose in our hearts to make it a year of earnest endeavor to know His Will for our various activities and carry them out with a steadfastness and zeal worthy of the One Whose name we bear. As old channels of giving and service are closed, or at least temporarily clogged, may we find even greater ways of service in some other fields. Let there be no faltering, certainly no retreat, as we march forward under the banner of our country and under the banner of our Lord and Saviour in this year 1941-1942.

Mrs. Albert E. Kelly,
President of the Women's
General Missionary Society.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

"HE IS RISEN"



N the place where he was crucified there was a garden." On the resurrection morning Jesus stepped forth from the gloom of the tomb into the beauty and fragrance of a garden, into the garden of a rich man, Joseph of Aramathea, who had begged the body of Jesus, and with the help of Nicodemus, the secret disciple, had tenderly wrapped the mutilated, bruised body with the finest of linen and laid it away amid the spices in the new tomb.

On the third day came the women. They were bowed with grief; they did not know that He had burst the bonds of death and the grave. To her, who had loved most because she had been forgiven most, He spoke the first word, "Mary." To other women, who came He said, "All Hail. And they came and held Him by the feet and worshipped Him." And Jesus said unto them, "Go tell my brethren." Quickly they ran to carry the word, "He is risen! He is risen!" Soon all the disciples had the news, Peter and Thomas and the rest of the eleven, and all the women.

Such news had never been reported. It was the best news they had ever heard. It is still the best news in the world—"He is risen!" This story was repeated over and over again. In every place where the disciples were later scattered they said to their persecutors and to their new neighbors, "The Lord is risen." The message was carried all over Jerusalem, to Damascus, to Antioch, to the busy streets of Corinth, to Ephesus and finally to Caesar's household. For centuries this was a sort of password or greeting among Christians "He is risen," and the response was, "He is risen indeed."

This wonderful fact stirred the hearts of Christ's followers. It effected a profound change in their characters. Life had a new meaning. Now they knew that death did not end all. Now they began to understand the meaning of those words at the grave of Lazarus, "I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live, and whosoever believeth on me shall never die.

Nothing ever brought such hope to men and women. Without Christ's resurrection life would be but an empty dream. Belief in His resurrection has been the spring of Christian action through the centuries, and the telling of this glad news has been the great message that the Church of Christ has carried into the dark places of the world.

"Fear not . . . I am the Living One, and I was dead, and behold I am alive forevermore, and I have the keys . . ." Christ is not dead, He is alive. In the maze of international problems, in the disputes between nations, in the confusion of men's thinking, in a world of bloodshed and horror and anguish what can be more reassuring to His own people than this: He is the Living One. This is what the Church is trying to broadcast to the world today. He, who has the keys, is the Christ, who was dead, but who is alive forevermore.

NO STOP LIGHTS

In Pennsylvania, there is a "dream Highway" running 168 miles from east to west. It is remarkable in several respects. It is almost literally scriptural for the highway is nearly level, the valleys have been exalted and every mountain and hill made low, the uneven places made level and the rough places a plain. There is another outstanding feature, there are no "Stop Lights" the whole distance. To get off this highway one must drive onto a side road or go down a ramp.

During April, May and June, *The Womens Missionary Magazine* again makes a Club Offer—FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS AND FIFTY CENTS. Renewals accepted at the same rate, provided they accompany a Club of 5 NEW subscriptions. Please note the figure "5" and the word "NEW."

Last year at this Club season many hundreds of new subscribers tried the Magazine Highway. May we ask Literature Secretaries as they are seeking new subscribers to be very watchful and see that none of last year's subscribers go off on a side road!

NO STOPS!

PROGRAM FOR MISSIONARY SOCIETIES
April 1941 — March 1942

The new programs in their lovely cover of blue, with silver "Pathways of Service" running up to the cross, and the illustrations on every page will surely please our missionary societies.

1 copy	**5c**	**50 copies**	**$2.00**
25 copies	**$1.00**	**100 copies**	**$4.00**

Send orders at once to Mrs. R. H. Arnold, 525 Mifflin Avenue (21), Pittsburgh, Pa.

THE WASHINGTON, D. C., WGMS CONVENTION

It may be of interest to delegates and visitors from the Pacific coast to have some idea of the cost of the return ticket from Los Angeles, San Francisco and Portland to Washington, D. C. At this time (early February) the price quoted for the ticket, *intermediate* to Chicago and *coach* from Chicago to Washington, D. C., is $97.15. You may choose a different route for your homeward journey, all to be decided before purchase of ticket. Should you wish to visit New York City while in the east, the extra charge from Washington to New York will be *very* small. The price of berth to Chicago or St. Louis from the west and return is quite reasonable.

Only the longest run has been considered here. More information will be given later. Individual inquiries will be answered promptly.

Ida B. Little,

TO SOCIETY AND PRESBYTERIAL TREASURERS

On account of the Convention meeting earlier this year, June 6 to 10, we would like societies to send their final contributions for the year to the Presbyterial Treasurers earlier than usual, so that remittances may reach me *before* April 15, if possible.

Mrs. J. B. Hill,

The names of the two missionaries appearing on page 343 of the February issue of this Magazine, should be interchanged the left is Miss Marjorie Faught; the right Miss Ruth Nichol.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

PRESBYTERIAL REPORT BLANKS (Cont'd.)

The success of our Thank Offering each year is in a large measure due to the faithful Thank Offering Secretaries in the Presbyterials. These secretaries visit their societies through the year, bring to them interesting information and encourage them to put forth greater effort for increased offerings at Ingathering Time. When the treasurer of the society has sent the money to the Presbyterial Treasurer the Thank Offering Secretary sends at once the report of the Thank Offering to the Presbyterial Secretary. The secretary then compiles such reports and sends the complete Presbyterial report to the General Secretary. We are interested each year in giving to our readers the order in which these reports are received by us and the name of the Thank Offering Secretary of the Presbyterial. We are happy now to present this list of reports on the 1940 Thank Offering. It is as follows:

Presbyterial	Secretary	Date Received
Puget Sound	Mrs. Ernest W. Fry	January 10, 1941
Los Angeles	Mrs. A. W. Webster	January 10, 1941
Wheeling	Miss Rachel Welling	January 10, 1941
Cleveland	Mrs. H. C. McAuley	January 10, 1941
Steubenville	Mrs. Albert Shaw	January 11, 1941
Ohio North Western	Mrs. W. A. McCall	January 11, 1941
Monmouth	Miss Mary Ellen Turnbull	January 11, 1941
San Francisco	Mrs. Harold S. Wilson	January 13, 1941
Kansas City	Mrs. C. E. Wells, Jr.	January 13, 1941
Colorado	Mrs. Willard Reid	January 13, 1941
Chicago	Miss Agnes Ferguson	January 13, 1941
Kiskiminetas	Mrs. Joseph Sharp	January 13, 1941
Mercer	Miss Dorothy D. Dinsmore	January 14, 1941
Mansfield	Mrs. F. L. Fisher	January 14, 1941
Detroit	Mrs. H. B. Rhine	January 14, 1941
Monongahela	Mrs. William W. Sandles	January 14, 1941
Caledonia	Mrs. Franklin C. Erion	January 15, 1941
Southern Illinois	Mrs. C. P. Cowden	January 15, 1941
Muskingum	Mrs. Blanchard Fox	January 15, 1941
Beaver Valley	Mrs. Daniel C. McCoy	January 16, 1941
Rock Island	Mrs. T. W. Wiley	January 17, 1941
Indiana	Miss Nora Turpin	January 17, 1941
Cedar Rapids	Mrs. J. A. Love	January 18, 1941
Keokuk	Mrs. Merle Twinam	January 31, 1941
Conemaugh	Mrs. J. M. Ferguson	February 3, 1941

THANK OFFERINGS

We find the Divine warrant for thank offerings in God's Word; they were among the recognized and accepted tributes of His people in worship. But unlike the other sacrifices which were instituted as obligatory in the Mosaic dispensation, thank offerings were entirely spontaneous and voluntary. The very name implies complete freedom, and shows that this sacrifice was regarded not a duty, but a privilege. "When ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will."

It is an interesting and quickening study to trace the recorded instances of these offerings of God's chosen people, in connection with the occasion that called them forth; as, for example, when Moses was called up into the mountain to receive the covenant, and afterwards gave it to the people, they in turn answered with one voice, "All the words which the Lord hath said we will do." Again, at the solemn reading of the law of Joshua. Again at the bringing of the sacred ark to Mount Zion by David. And at the great passover of Hezekiah, and so on. We find also, thank offerings offered at a period of great national calamity and sorrow, as the great battle of Gibeah, when eighteen thousand Israelites were slain; and the three days' pestilence, when seventy thousand died.

No doubt many a true and pathetic story could have been told of individuals, also, who, on account of peculiar benefits or personal bereavement, were moved to add to their required offerings to God something which should express the overflow of their love and submission to Him, under the shadow of whose wings they "will rejoice." From the many allusions to this class of gifts we know their number was not small. Nor was God silent concerning them, for He gave assurance that they came up before Him" an odor of sweet smell, and that with such sacrifices He was well pleased.

The very idea of thank offerings is synonymous with that of pleasing God. Some things He requires of us, as faith, obedience; but the higher exercise of pleasing Him is left for us to do, if we will, and in such channels as we may choose. God bestowed a miraculous reward upon Enoch. We read, "By faith Enoch was translated, that he should not see death." A wonderful boon! And the reason given is, "for before his translation he had this testimony that he pleased God." This shows God's estimate of the voluntary act of pleasing Him.

A most touching and beautiful record in the New Testament is that of the woman who broke the alabaster box of precious ointment upon the feet of her Lord. There was no law demanding such a costly sacrifice; it was the silent, but significant, utterance of an exuberant heart trying to put her gratitude, which was above the power of words, into a living act. In this case too the Divine benediction followed the sacrifice.

What a sweet privilege is ours, who live in this age of gospel light and enlargement, to imitate God's ancient people in this matter of thank offerings. When rightly observed it not only honors God and blesses men, but it actually comes to be a self-gratification, God filling the soul with joy at every such act of grateful, loving remembrance of Him. Unlike the body, which grows upon what it receives and appropriates, the soul is broadened and enriched by what it gives.

It is good for us as individuals to recognize special providences in our lives, whether joyous or grievous, and make them the occasions for thank offerings. Has some long-delayed answer to prayer come? Make an offering to Him who has been gracious to you. Has some good fortune befallen you, which

turns your night into day, and brings you relief from anxiety and fear? Make an offering to Him who holds all your personal interests dear, and who has given you "the garment of praise for the spirit of heaviness." Has the heavenly Shepherd drawn near and claimed one of your precious lambs? Offer to Him a tribute of thanksgiving that it is safely folded. Or have the gates of the "City" opened to receive the beloved companion of your years? Make a substantial offering to Him who said, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Some of God's bereaved children who walk in loneliness because of dear ones gone, find their supremest delight, year after year, in making the recurring anniversaries of their home-going, a kind of sacrament, by a thank offering to the infinite Father who holds in His safe keeping their best heart treasures. This is one of God's ways of comforting His people, and proving the promise true: "Ye shall have a song, as when a holy solemnity is kept; as when one goeth into the mountain of the Lord."

In nothing, perhaps, do we attain so nearly in the true spirit and life of Christ our Lord as in the extra sacrifice we make for His sake in behalf of Christian missions. We read of Him that He was "full of grace and truth." Our thank offerings correspond in kind, though infinitely below in measure, to the overflowing of grace with which He continually blesses us and transforms us into His own likeness, and makes us "meet to be partakers of the inheritance of the saints in light,"—the grace he manifested in that "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Would that all of God's children were awake to their privilege in this grace of thank offreings!

Mrs. C. L. Goodell,
Life and Light for Women.

GLEANINGS ON GIVING

Cut along the Lines and Distribute for Response at Roll Call

Spurgeon once reminded his congregation that they lived by breathing in and by breathing out. Prayer is breathing in the heavenly atmosphere, and praise is breathing it out. They go together.

Dr. Parkhurst declares that it requires more piety—a great deal more—to make a man thankful for what God has already done for him than is needed to make a man pray and trust God for something that the man wants God to do.

Says William Law, "If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make a rule to yourself to thank God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it you turn it into a blessing. Could you therefore work miracles you could not do more for yourself than by this thankful spirit, for it heals with a word-speaking, and turns all that it touches into happiness.

Some one has compared ingratitude to a traveler riding on the inside of a coach with the curtains all drawn down. Thanksgiving, on the other hand, is like a traveler who rides on the outside of the coach so that he may miss none of the grand and beautiful sights. Which are we?

When one of our friends does us a favor, we say "Thank you." When he does us another, we say "Thank you" again. We never think of saying "Thank you" to our friends in a lump, at the close of the day, perhaps, for all the kindnesses they have done for us during the day. Why should we not in the same way express our thanks to God as we go along?

Every gospel message that reaches a human heart must be spoken by human lips. Gratitude for the gospel should prompt those who have it to pass it on to others.

The Lord's work can only be done with what we sacrifice, not by what we can easily spare.

Nine-tenths of the money given to foreign missions is given by one-tenth of the church membership, while one-half of the membership gives nothing at all.

Of the twenty millions given annually for the support of the gospel, one million five hundred thousand comes from native Christians in heathen lands.

Giving and living for Christ are usually so closely allied that one follows the other as the night follows day, especially when giving comes first. Larger giving helps to larger living.

I am God's; then I must live for His glory. My time is God's; I must spend it to His glory. My money is God's; I must use it to His glory.

Only the grateful Christian can rightly sing the new songs of praise and thanksgiving. Only he can realize that love to God which enables him to see in every human being a brother, and every blessing a gift from God.

What prompts the spirit of unwillingness to give to the cause of missions?

Lack of knowledge.
Lack of sympathy.
Lack of love.
Lack of faith.

All these are the outgrowth of selfishness and ingratitude.

Not what we get in this life but what we give makes us rich.

We need to watch against a grudging service, as Satan is ever trying to get in the word "duty" instead of "delight" in giving to the Lord.

Do good with what you have or it will do you no good.

Each first day of every week waits for its proportion of what God has given to us.

The life which is void of the grace of giving lacks the full symmetry and beauty that are proper in a Christian.

None have been left without a blessing, and none are so poor that they have nothing to give in return.

Gratitude is the fairest flower that blooms in the human heart.

God is Himself a cheerful giver, hence He loves to see His own character mirrored in His children.

God's abounding grace comes in through the same door our gifts go out. Some open the door so little that only a little grace can get in. Thus we impoverish ourselves by trying to retain our riches.

God's Word is full of promised blessings, but given in degrees. Upon those who fear His name He bestows general blessings. Upon His own people special blessings. Only upon those who are faithful in the paying of tithes and offerings has He promised to pour out His blessings. Malachi 3:10.

Every life is surrounded with a great many blessings it knows nothing about—blessings that are affecting that life all the time, but unrealized. The only way to discover these unknown blessings is to be thankful for the blessings we do know.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

"The sun did its day's work yesterday and went away in the evening with a radiant smile."
John Wanamaker.

PLASTIC OR SET?

One does not expect young people to be so fixed in their opinions of life that no more can be learned. But determination or lack of it seems to be inborn. Some progress in life in a rather direct line, normal in every respect and with high resolve, while others waver in their decisions, never sure of themselves, much affected by their companions, surroundings, and philosophies. They remain plastic, with no show of becoming self-reliant.

We think of the former type as *set,* yet they have been sufficiently *plastic* to yield to reason. They are set in that "they know what they believe." They know they *are* right and they dare to *do* right.

What thought does youth have of life? Is it a happy-go-lucky thought? Is it simply to make one's mark in this world? Is it just to live one's own life? Is it to answer "Christ's calling to a higher life?"

The calendar year is young, only two months old. The church year has but a month to live, yet there is time to affix a good ending to the work of the year. This will encourage to a better start for the new year beginning April 1.

The poet tells us that—

"The many will follow the beaten track
With guide posts along the way.
They live—and have lived for ages back—
With chart for every day.
Some one has told them it's safe to go
On the road he has traveled o'er.
And all they ever strive to know
Are the things that were known before."

The comment on these lines was, "This is the end of initiative and progress." Then came the challenge, "Blaze new trails."

It is well then to be plastic enough to accept new, worthwhile ideas, yet to be so set as not to permit anyone to even shake convictions based on eternal truth.

May all Circle and Young Women members be concerned about the question proposed earlier, "Is Christ calling you to a higher life?" Be *plastic* enough to fit into His plan and *set* enough to know no turning back.

Some societies have set aside a certain month of the year as "Y.W. Special Month." This is a good sys-

tem. It might suit in some cases if there were *two* such months, thus making it a little easier for some members to reach the goal. The thought of the Special should be *in mind all the year.*

When we consider that the total amount asked for the two objects of the Special is $8,000, it might be well to study the following figures to learn how much of this fund is made up at the latest possible date! February for the last ten years shows these figures — the first of February:—

1932	$1313.50	1937	$1248.00
1933	1296.00	1938	1004.00
1934	969.00	1939	804.00
1935	1115.00	1940	746.00
1936	1225.00	1941	776.00

You are reading this about the first of March. Let us hope that at this moment the receipts since February 1 have mounted very much. More than seven thousand over the above report will be needed if the Special meets its obligations.

YOUNG WOMEN'S SPECIAL FUND

So many inquiries concerning the Special come in that it has been thought best to give every one the advantage of the answers. If other questions come to mind, we shall be glad to reply in this public way and thus all may have the same information.

1. *When was the Young Women's Special plan adopted?*

In 1905 at the convention held at Albany, Oregon.

2. *How many objects are included in the Special?*

Two:—Support of Girls' Boarding School, Pasrur, India; Salaries of certain missionaries.

3. *When was Pasrur accepted as an object?*

In 1921. A little later—about 1926—it was made a permanent object.

4. *What missionaries are now included in object number two?*

Mary Coie, Khartum North, The Sudan. Taken on in 1926; Mrs. Eva J. Adams, R.N., Superintendent Jubilee Hospital, Henderson, N.C.—Taken on in 1919; Miss Mary Jamieson, San Francisco Presbytery — 1937; Miss Helen McLenahan, Matron Girls' Dormitory, Frenchburg, Ky.—1938. Incidentally, none of these salaries has been permanently accepted. A change may be made at any time, but not necessarily so.

5. *What amount is asked for the support of the two objects?*

Approximately $8,000—each object to receive about fifty per cent of its total budget.

6. *What amount is asked of each society?*

An average of $1.00 from each member twenty years and over; fifty cents for girls under twenty.

7. *When the Special is not fully met, how is the balance found?*

The general fund of each department concerned completes the fund.

8. *Should there be a deficit when there are about twelve thousand members in the department?*

Not if every society determines to meet its obligations as fully as possible. Some choose to give *some* to the fund, but do not plan to go the whole way.

SOME MORE QUESTIONS AND ANSWERS

1. *"Difficult to get girls to pray in public?"*

Why is it that some may *speak* freely in public who cannot be induced to *pray* before others? It is not because of lack of words or desires. Most of it may be due to little practice,—in private as well as in public, or perhaps mostly because of the sacredness connected with the performance itself. There may be another reason why the public prayer is so difficult,—these girls may have been brought up in church homes, but homes that never held family worship. Where this condition has prevailed, it may have happened that the junior missionary society helped to make up for the lack in the home, but the home atmosphere is most potent,

most valuable in establishing good practices. The girls' groups may be encouraged by their sponsors and their parents to learn to voice their petitions before others.

A young woman who felt her inability to pray in public locked herself in her room, expressed herself aloud and overcame her timidity in hearing her own voice. After this she was able to pray before others.

Some begin by repeating scripture prayer verses or by reading prayers prepared by some one else or by the individuals themselves.

The Prayer Cycle and the Prayer Group or Circle offer opportunity to those who would acquaint themselves for a more public service. A moving missionary program may help even a timid soul to ask God's blessing upon His children. It is possible that too little opportunity is given in the missionary society for voluntary prayer, sentence or otherwise.

2. *"How raise funds?"*

It is the hope that this new generation may learn to give as it has been prospered. God has given a plan and Jesus reiterated it:—"Bring ye the tithe." Rather than a group depending on earning its money as a group, thus soliciting from others what it might take out of its own pockets, we would advocate individual giving. Let each one give of her salary or private income or her allowance. This is the best way. There may be circumstances where it would seem best for the group to use its many talents and provide usable commodities or services and thus earn money for the use of its society. A member of a society told of how every year the members gather in a well equipped basement and make apple butter. Those who wish this "home-made" article, furnish the vessels they would have filled and they pay for the quantity purchased. Thus a fund is made available for the society's use. It might be said that this apple butter was delicious,—the proof comes by tasting!

3. *The need for boys to be entered in the Missionary Society?"*

There is no reason why boys and young men may not be members of missionary societies. There are a few mixed societies, the young men taking active part. The local congregation will know whether or not such a plan will work.

4. *"Forget to bring offerings?"*

Most societies receive offerings at each meeting. Whenever possible, monthly pledges should be paid monthly. Sometimes a feature is made of this part of the program, the members forming a processional and passing by the table which holds the basket, each depositing her envelope. If this is the custom, no one will want to come unprepared. None of us forgets about the check regularly received monthly or semi-monthly. We should just as consistently try to see that the missionary cause receives our regular support. Systematic giving is most to be desired.

5. *Need of mission-mindedness?"*

One must know a work if she would have an interest in it. Probably the main reason for lack of mission-mindedness can be attributed to the lack of knowledge. This is not because of there being no literature and other ways of knowing. Some people purposely or thoughtlessly do not come into possession of this information. For several years there has been a downward tendency in missionary support. Although many in societies have more money to spend, society funds do not materially increase. It is quite common for the seven departments to be credited with one dollar each, year after year. We all need to be rid of selfishness, one of the principal reasons for our neglect of mission-mindedness.

6. *"How count actual membership when some must be away from home during the year?"*

If the absent members are *paying* members, they may be reported as *active* members. But if it is *attendance* that is being considered, and some are away at school or teaching in another locality, their names might be placed on a side roll and during

their enforced absence, the absences can be counted on those who are in the neighborhood. The society would have to decide whether it wanted to report a large membership or receive credit for a high rate of attendance. But legitimate absence should not make the society accept a penalty.

However, if societies arrange to hold their meetings at the time these absentees are back home for a few days, there will not be so many black marks after the names of those who are out of town part of the winter. There is always opportunity to carry on through the summer months. Some societies hold a meeting every month of the year.

A DISCOURSE ON PRAYER

At a recent Tuesday morning prayer service in the Assembly room, Publication Building, the leader, Mrs. Charles F. McCormick, presented the following thoughts on the general subject, "Prayer." It was thought that some of our readers might welcome such an article, so it is included here. Mrs. McCormick very graciously assented to the plan.

"Have you ever called anyone on the telephone who lived many miles away? You know how clearly the voice came to you when you had taken down the receiver and listened. I like to think of prayer as the act of taking down the receiver and listening until one finds himself in direct communication with his Maker. Our Heavenly Father is always broadcasting help, but if we are to receive our share of that help, we must adjust our receiving apparatus and attune it to the proper wave-lengths. God does not, nor can he give to any one all that is best for him, until that one meets the necessary conditions at his end of the line. We keep ourselves in that condition, properly attuned to the Infinite, by living a prayerful life.

Dr. S. P. Franklin, head professor in Religious Education at Pitt University, suggests four steps in prayer that rises toward the throne. The *first step* or level of prayer is *adjustment*. Any far-reaching change or situation requires adjustment for those involved. If one's work changes from physical to mental and emotional, his diet should change accordingly. If we move to another climate, we must be acclimated. No salesman would presume to call upon a prospect without having first carefully studied his approach. How tragic when we blunder into God's presence! How it must grate on His sensitivity if we forget the element of adoration, and begin at once to ask for something that we want; if in this spiritual exercise of prayer, we are chatting as with our next door neighbor over the back fence! We are speaking to our Maker and, in turn, hope to receive some message from Him.

Some people think of prayer as making out their list according to their own desires and measure of faith, such as might be compared to a grocer's list, or a letter to Santa Claus! To them it is the act of a skillful beggar demanding his share of the divine bounty.

The Book of Esther teaches that the King of Persia would hear no one except to whom he stretched out his golden scepter. Our King is not that kind. Christ sits upon a throne, high and lifted up; the multitude of the heavenly host praise God, singing, "Worthy is the Lamb to receive blessing and glory, and honor." The Creator is not a creature of whim or fancy. He does not have to be in a particularly favorable mood for reception of our prayers. Our Great High priest on heaven's highest throne is sympathetic. He was tempted in all points as we are yet without sin. Therefore, let us approach the throne of grace that we may receive mercy and find grace to help in time of need.

Having "tuned in" to catch heaven's broadcast, the *second step* is *petition*. We must not make our petitions of a "gimme" nature. Solomon knew the tendency of human nature: —"The leech hath two daughters, their names are *give* and *give*." And

then too often petitions are offered in much the same way as some people monopolize the conversation,—no one else can get a word in edgewise!

Let us think of prayer as *talking* to God; but it is also giving Him a chance to talk to us. But if we first run off our requests until our list is covered, then hang up the "receiver" or pull out the "plug,"—God has no fair chance to speak to us. By keeping silent before Him, we may catch the still small voice. If we ask in faith, He heareth us, and if our petitions are in accord with His will, we shall have that for which we ask, not always in the way we have asked, but in the way that is best.

This brings us to the *third step,—fellowship.* If prayer is the means of adjusting ourselves to things as they are, or life as it is, then how can we pray if we have no sense of fellowship with our Maker? No successful relation in life can be one-sided. Prayer is no exception. In prayer as in friendship there is an element of give and take. Take the vine and the branch, united as they are; the branch is made fruitful by a free operation of the vine's mightier life. Prayer is like the fellowship and mutual understanding which obtains between mother and child. The child's life grows and is enriched by contact with the mother's richer and more mature personality.

The *fourth step* is appreciation or thankfulness for benefits received. We should be grateful for the privileges of communion with our Father. We should not take anything for granted. We have already received benefits unspeakable—more than we deserve! Gratitude is one of the finest traits in human character and it is fine to cultivate it for even the little favors and niceties of life. Why not practice it when we enter God's presence? But we should not be like the Pharisee—"God, I thank thee that I am not like other men."

In summing up these points, we say that the four steps in prayer that ascends to the throne are—adjustment, petition, fellowship and appreciation or thankfulness.

Dr. Charles E. Jefferson has discussed "Methods of Prayer" under eight points. Because of lack of space, these points are merely stated:—1. Pray at fixed hours. 2. Get down on your knees and pray. 3. Close your eyes. 4. Pour out your prayers in audible words. 5. Let your present experience determine what you are to say first. 6. Be specific. Shun generalities. 7. Thanksgiving should be specific. 8. Pray in the name of Jesus."

SHORT WAVES—GOOD NEWS

(Continued from page 414)

could enter the grounds. In the presence of the Emperor all of the girls behaved properly except our little Amless, three years old, who was so excited over the electric fan in the middle of the room that she was not the least bit awed by royalty. *Ellen Smith.*

CHEERING THE SOLDIERS

Almost every Saturday afternoon Mrs. Shields has us over to help entertain soldiers or air-men. They come from Rhodesia, from Ireland, Scotland, and various parts of England. A few of them were at Dunkirk. There has been no activity around Khartum lately. It is wonderful to have so much peace and quiet.

Work is going on as usual. We are getting ready for our commencement in January. The girls are getting a great thrill out of getting their dresses ready for the great occasion.

Ellen Smith.

Girls' Circle Program

MRS. W. M. JACKSON, 501 North Fourth St., Clear Lake, Iowa

THE WAY OF THE CROSS. THE BEGINNING OF THE CHRISTIAN CHURCH.

Leader. "This year we are to study Pathways of Service. To think seriously of the comings and goings of those spiritual leaders who have, and are traveling along these paths, should bring inspiration and help for our own life journeys. Life is a path in a very important sense, in that there are only two ways open for us to take. One through a narrow gate, leading to life, with its overflowing joy and usefulness. The other a broad way, easy to follow, but full of pitfalls and at the journeys' end, eternal death. To chose the right path early in life is imperative. (Quote Prov. 4:18). When we have chosen this road with Jesus as our leader, The path shines ahead, and as the years and responsibilities grow, it shines brighter, unto "perfect day," unto peace, understanding and a definite destination.

Scripture Reading with Responses sung by audiences using B.S.H. No. 199.

Write out the scripture verses to make a connected story.

Scripture — John 19:41, 42, Luke 23:55, 56, Matt. 27:66, Luke 24: 1, 2.

Response—Verse I of No. 199.

Scripture—Luke 24:3-7 (inclusive).

Response—Verse II of No. 199.

Scripture—Luke 24:8, 9, 36 (Begin, "Jesus Himself, etc.") 37, 38, 45 to 48.

Response—Verse IV of No. 199.

Quote together Col. 3:1, 2.

FAITH

In each arbutus flower I see
A faith that lived through frost and snow,
And in the birds that northward go,
A guiding hand's revealed to me.

Each germ within the tiny seed
Throws off the husk that to it clings,
And towards the sun it upward brings
New life to blossom to its need.

In every leaf that crowns the plains,
In every violet 'neath the hill
In every yellow daffodil—
I see the risen Lord again!

EASTER

The barrier stone has rolled away,
And loud the angels sing:
The Christ comes forth this blessed day
To reign, a deathless king.
For shall we not believe he lives
Through each awakening?
Behold, how God each April gives
The miracle of Spring.

Sing—1st verse of B.S.H. No. 255.

Prayer—Have a circle of prayers—giving gratitude for blessings Christ brings to us, and asking guidance in carrying the message of Easter into days ahead.

Questions for Discussion.

Leader—Give out beforehand, the same question to two or three members. The suggested subtopics may help the leader in guiding the discussion.

I—Is Jesus the Royal Leader, the Son of God? (p. 388)

1—His own claims (John 14:9-13).

2—God's Purpose (John 3:16).

3—His life reflecting the character of God.

II—Founding of the Church. Why is the Christian church a divine institution? (p. 392)

(How does the 1st Century church meet questions of brotherhood, race problems, home and women's place, its adaptability to all races and times.)

III—Why is repentance the only condition of forgiveness?

1—Is sin real?

2—Which shall we choose, good or lesser good? James 4:17.

IV—His Purpose for Us. What is the Meaning of the Cross?

1—Had Jesus lived a Godlike life and avoided the cross — what difference to the world?

2—Is a divine Creator enough? Why not?

3—How is Jesus the Saviour of all men?

V—Will a sitdown strike against the church and spiritual things ever make us understand the resurrection?

In closing sing No. 203-B.S.H. followed by

LITANY OF THE RESURRECTION

Leader—We have sincerity of purpose and faith in God's kingdom, because,

Response—Christ the Lord is risen.

Leader—We know abiding values, permanence and assurance are ours because,

Response—Christ the Lord is risen.

Leader—We have joy in the growth and development of love in service for others, because,

Response—Christ the Lord is risen.

Leader—We believe death is robbed of its sting and we look forward to eternal happiness in heaven.

Response—Because He lives, I too, shall live.

Statistical and Efficiency Department

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

We are coming to the end of a statistical year. As missionary societies looking back over our year's work, the reports we prepare tell of the year's numerical gains and losses. Do we make it a time of heart-searching, of evaluating our earnestness and devotion? Are we satisfied with our attainments? Have we made any spiritual growth?

Hazlett makes a good point in the following story: "An ingenious artist has been heard to say that if the Devil ever gets him in his clutches he will set him to copying his own pictures. By doing this he will encourage a self-complacency and satisfaction with what has already been attained and render further advance impossible.

Thus, the secure self-complacent retrospect of what is done is nothing, while the anxious, uneasy looking forward to what is to come is everything. The indulgence of ease is fatal to excellence.

The Apostle Paul says: "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid on by Christ Jesus."

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

FRENCHBURG SCHOOL

We welcome another opportunity, through the pages of our beloved Missionary Magazine, to send greetings to the women and young women of the church; to express to them our gratitude for many kindnesses, and for the assurance of their friendship and prayers.

The observance of the Christmas season just past, was an unusually happy one. Not only through the extensive benevolences but through the heralding of the beautiful Christmas message as in story and song it was repeated o'er and o'er. Now we are well into the work of a new year and with renewed faith, hope and courage face the opportunities and the responsibility which our individual positions offer.

With the beginning of the second semester a number of new students have come to us both as day students and as boarders. Several of the classrooms have been crowded and adjustments have been necessary. Those coming to us at this season are from the rural schools of the country whose seven months' sessions are just now closing. A number of these are eighth grade pupils who welcome the opportunity for one semester in our school that they may be the better prepared for High School next fall. On a recent Friday afternoon seven other high schools participated with representatives of our school in a forensic league contest. We are glad for this opportunity for helpful contact with other schools. The group coming the longest distance was that from the Ashland High School.

All organizations of the church have been active throughout the fall and winter. We are enjoying the ministry of Rev. Walter McFarland, who has assumed the united oversight of Ezel and Frenchburg congregations. We are loaning our superintendent, Rev. H. Glenn Stephens, to the Clifton, Ohio, congregation, for a series of special meetings early in February. Miss Sallie E. Dickey brought much enjoyment and inspiration in a recent visit. She brought a message to each group of school and church and also to the Sabbath congregation. Her messages were informative, both as to the needs of the fields, and the part the women of the church are doing in promoting the mission work of the church. The "stories," particularly fitting to the personnel of each group made a strong appeal and we were not embarrassed when our emotions were deeply stirred.

The Used Clothing sales room has been an active place throughout the fall and winter and hundreds of families have been supplied with suitable and sufficient clothing at a low price. Others, particularly needy, have been granted, gratuitously, a sufficient amount for immediate need. So freely has the clothing been sold and distributed, that at this writing, only a few cartons remained unpacked. So urgent is the need that we sent out recently a mid-year appeal. We hope that our friends will not tire of our much and frequent asking. Yet we make no apology for doing so, feeling as we do the importance of this service, and realizing that many are able to share in this feature of the work, who may not find it possible to do so otherwise. We trust that many who read this may be willing to take responsibility for creating an interest and promoting such a project within their organizations. In many closets and storerooms there are surely garments and shoes not being used that would help very definitely in meeting the clothing needs of those who are looking to us to supply their need. And hurry them along, please, else it will be necessary to close the doors of our sales room and thus disappoint many, many people.

Our most urgent appeal is for your

prayers. Not only on the "fourteenth day" of the month which is our day in the Prayer Cycle, but *frequently.* Our hearts are warmed and we are greatly encouraged and strengthened when we know that there are those who are upholding our hands and asking for us the more than human wisdom, and courage, and strength which we need for the daily tasks and the responsibility which are ours.

Margaret Beveridge, Secretary.

EZEL SCHOOL IS TO HAVE A GYMNASIUM

At last the dream of years is to become a reality. The Women's Board has granted permission for the building of a gymnasium and auditorium on the lot between the Teachers' Home and the Main School Building. For years, Ezel School has been in need of such a building and has lived on promises that such a building would be erected through a government project. Nothing has been done and so the people of the school and community have decided that if there was ever to be such a building they would have to build it themselves. The Board has granted permission and now a drive is on to raise the money.

We have sent letters to the presidents of all the Missionary Societies asking for clothing since that is one great need and the money from the sale of clothing will go a long way toward providing the needed amount of money. This building is not to be built from the regular funds but is to be an "over and above enterprise." Our supply of clothing is exhausted. Last Saturday we "cleaned out" and can not have another Sale until more clothing is sent in. This creates a real problem too for we have just begun to have winter weather and many people are in need of warm clothing.

Another need for a new building has become evident at the beginning of this semester. We have had to turn down a number of students who wanted to enter our Sixth Grade as we had no room for them. That room is full and there is no way by which we can arrange to take them. We hate to turn them away because we realize that the nucleus of our High School Student Body is in the Sixth and Seventh Grades. The new building will have at least two class rooms and they will help us to take care of a larger number of students.

The Second Semester began on Monday morning, January 20. To date we have had 9 new students. All but one of these have been in the Junior High since the rural schools have closed. We have found that one semester in our Junior High does help these boys and girls to become adjusted and get acquainted before they begin the more difficult High School work.

This semester we are happy to have a new teacher with us. Miss Elizabeth Wilson, who has served one term in Egypt and who can not go back because of war conditions, is teaching Bible and one English class. She is teaching the Bible classes which Mr. McFarland had to give up when he took over the pastorate of the Frenchburg congregation. We are happy to welcome Miss Wilson to Ezel, although we regret that the work in Egypt must suffer because of the war.

During the week of January 20, we were privileged to have Miss Sallie Dickey, Field Secretary of the Women's Board, with us. Miss Dickey spoke to our children in Chapel and we enjoyed her messages very much. On Saturday Mrs. McFarland held a tea in her honor and invited all the ladies of the Ezel and Frenchburg congregations. Miss Dickey spoke again at the Sabbath evening service and left Monday for Tennessee Presbytery. We were reluctant to see her go for we did enjoy her visit.

Wm. A. Heagen

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

NOTES FROM THE SOUTHLAND

Prairie has enrolled one hundred and fifty-two pupils in the day school this semester. The attendance was good until the community had its share of "Flu," when school and religious services were given up for a time.

The Annual Rally resulted in a total of $185.00, most of which was gathered by the teachers in small sums from the pupils. The Thank Offering amounted to $29.00. Even at this late date many "thank you" notes are being received, for the nice gifts the children received at Christmas from the good friends in the North.

Millers Ferry reports that the nurses in the Robinson Memorial Hospital had to work overtime, when the community was visited by an epidemic of "Flu." While there were no very serious cases many were quite ill for some time. One boy is recovering from an appendectomy. Many thanks are expressed for the books and money sent by friends for the hospital library.

Mr. E. G. McGehan, State Superintendent of Negro High Schools, was a recent visitor, who was much appreciated, as his presence and words of encouragement were most helpful.

The Thank Offering amounted to $100.00 which is the largest offering in the history of Millers Ferry.

The government has chosen a site near our mission to build a tin and sheet-metal workshop, which will be a place where young men can learn a trade. The superintendent feels it will be a good project as it will give some boys a wider field for earning a living.

Miss Sallie Dickey, Field Secretary, will soon be visiting the Alabama churches and schools. The people are looking forward to her coming as a very special privilege. They seldom come in contact with one who is so well able to give full information about the whole mission work of the denomination.

Camden school was forced to close its doors for a week because of the "Flu" epidemic. About one-fifth of the students were afflicted, but none seriously ill.

Reverend D. F. White, the pastor, held a series of meetings in January. A number of white ministers in the vicinity assisted him the first week, addressing the entire group of students daily. Dr. Charles Kelley, a noted minister of Tuskegee, was the preacher the second week. Numbers of visitors from local churches came every day to hear this renowned leader and all were delighted with his messages.

The Thank Offering included a pageant, "The Angel of the Thank Offering," which was given by the children under the direction of Miss T. E. House, one of the teachers in the Camden school. At this service the total offering of women, young women and juniors, was $71.00.

Henderson, N. C. gives but a brief glimpse of Jubilee Hospital. Sixty-three patients were treated during the past month, many of which were charity cases. No one is ever refused admittance on account of lack of funds. There were eleven major and fifteen minor operations during the month, all of which were successful.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

MARCH 1941 INDIAN CROW AWAKING WARM MONTH 1941 GREAT SUNS

CHRISTMAS AT TAMA

This is one of the best Christmas seasons we have had at Tama. Donations were generous, including many nice dolls, toys, and games. We thank all of you who helped us make it a time of good cheer for many.

The Government school teachers and children co-operated in the program, about one hundred children taking part, twenty-five of whom were nursery school children. The nursery school is a new venture of a few weeks under a WPA supervisor. These children are of ages three to five and many of them hear little English at home, yet they sang well, "Merry Christmas to You," and "Jingle Bells." Naturally the audience was greatly pleased with these little folks.

The children of the grades did well in their singing too. An original play, "Christmas at Valley Forge," was an outstanding feature of the program. It was written and presented by the upper grades under the direction of their school principal, Mr. H. W. Benedict.

We greatly appreciate the help of the school children and the teachers. Gifts and treats were distributed following the program. The exchange of gifts under the Christmas tree continues to be a popular part of this community program.

This service was held in the auditorium of the Government school on Christmas Eve with an attendance of about three hundred.

STERLING COLLEGE GOSPEL TEAM

On Christmas night we had another service at the Mission when we sang carols and listened to the boys of the Sterling College Gospel Team who were touring Iowa during the holidays. The members of the team who were present here were Forrest Blackburn, Marion Hanlon, William Adair, and Wilson Spencer. Naturally the Indian community was especially interested in the Indian member of this team, Wilson Spencer, from Warm Springs, Oregon.

This was a fine group of Christian young men and we were encouraged by their ministry in our midst.

F. C. Patterson

INDIAN HOSPITALITY

"Hospitality and generosity are good team words for they go together—'walk together' as the Indians say. They are intimately bound up with traditional customs of ancient lineage among Indian people. Very rarely was anyone turned away hungry from an Indian's door when food was to be had," so writes Rev. G. E. E. Lindquist in his handbook for missionary workers among the American Indians, and it was recalled by the Indian Secretary as she read a letter from Mr. Sam, the Indian evangelist at the McKinley Indian Mission. He told of having so much company since he moved to Toppenish to be near his work. The people very kindly bring gifts of food to the family and it is needed for they feed so many. One evening they had twenty-seven (27) and "they all had supper with us." He says the people are very kind and hospitable, and two friends came from White Swan district to take the Sams to their home, and that night there were forty at the Indian home for dinner. They took the song books and had a nice time singing. The friends gave the missionary family a box of pears, a big cooked pot-roast of beef, and a nice big "chunk" of beef to take home. He says they have no time to get lonesome.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

APRIL

Miss Hazel Bennett	April 4
Miss Mabel McMichael	April 6
Miss Eva M. Hewitt	April 7
Miss Evelyn Cathcart	April 11
Miss Laura Reynolds	April 15
Miss Stella Robertson	April 17
Miss Helen R. Brownlee, R.N.	April 18
Miss Elizabeth Wilson	April 21
Miss Mary Logan	April 29
Miss Helen V. Weede	April 29

MISSIONARIES' BIRTHDAYS

Not for a day
Can I discern my way;
But this I know:
Who gives the day
Will show the way;
So I securely go.
—Selected.

EGYPT

There are now occasional sailings by an Egyptian boat from New York to the Suez by way of Cape Town. The Foreign Board has arranged for Mr. J. P. McKnight to sail by the S.S. "ZAMZAM" about March 10. Dr. and Mrs. Paul Smith are also to sail on this boat. Miss Isabel Blair, Miss Helen Noordewier, and Miss Leota Cabeen have been anxious to return to their fields of labor at this time, feeling that they could be of some help to the depleted force of missionaries who have been carrying on. The question of their sailing was taken up by Dr. R. W. Caldwell and he was advised by the Department of State that passports for travel to Egypt via the Red Sea to Suez cannot be validated since the Red Sea is recognized as a combat area and this would violate the Neutrality Act. These missionaries are much disappointed that they cannot take up work in their chosen fields but they are busy preparing themselves for more efficient service when the way is opened for them to return.

A letter written by Dr. E. M. Bailey of Cairo, Egypt, on October 8, was received on January 26. He stated that the schools opened about as usual this year as far as he knew. Those up country at least have good enrollment and so far conditions indicate that they will be able to carry on almost normally. The teachers who were in Palestine for a time have all been able to return and are now happily at work. Miss Helen Martin says the summer has done them all a lot of good and they are quite content, although they had been very anxious when they went away. Part of them got back on time but several were delayed about two weeks. Miss Dawson is back and seems much better; she hopes to carry at least a part schedule of work this year.

A teacher in one of our Mission schools writes: "Things go on much as usual. Prices continue to soar but we can get plenty of good wholesome food and for that we are thankful. There have been no air raids here as yet. Our school is crowded and we have refused many who wanted to come because we have no free desks. Our opportunities for service are priceless; so many new and interesting families have come to us this year. We are deeply grateful for the help that comes as the answer to the prayers of our friends at home. Some days we get so tired we feel we will have to stop for a bit. Then the Helper seems to uphold in a special way and we go right on. A light form of influenza has been going around and several teachers have been ill for a few days. It is true we have had good volunteer workers but it always means extra work for the principal when substitute teachers must take over in crowded classrooms. We shall all be most grateful when our fellow workers who are detained at

home can come back, but no one wants them on the high seas these days."

We must not fail to remember these our noble missionaries at the Throne of Grace.

THE SUDAN

For some time the Sudan Government has forbidden any women or children to enter The Sudan on account of war conditions and also ordered our lady missionaries to leave Nasir. A special dispensation has evidently been made in the case of Mrs. Paul Smith as a cable message from Dr. Ried Shields reads: "Permit has been granted for Mrs. Paul Smith to accompany her husband to The Sudan." According to reports received some time ago, Miss Ray Huffman was to leave Africa on regular furlough in January so we presume she is now on the high seas on her way to America. Miss Blanche Soule has also left Nasir and is now in Wad Medani.

A letter from Miss Aulora McIntyre, written on December 2 and received recently, says: "We are safe and quiet here in Wad Medani and we pray that we may continue so. You no doubt get more news on the war than we do here. The radio is my one way of information as the few magazines we take reach us about two or three months late. I've been receiving "The Reader's Digest" and some Church papers but the September number is the latest that has come.

"Prices are higher on most articles and it isn't possible to get everything, but we have all we need. There are several British women, wives of officials here, but I am the only American. Mrs. Anderson is expected this week and Miss Soule, a nurse who is being evacuated from Nasir, plans to come and live with me."

Miss McIntyre is very pleased with her new quarters. She has a garden and is cultivating flowers in her spare moments. She has also set out a number of trees which she hopes may beautify the compound. She says the grounds are large—60x40 meters. The house for the teacher is at one end of the *hosh* and Miss McIntyre's at the other. Then there are some storerooms, a room for a servant, and a work room where a meeting is held on Monday afternoon for sewing. Everything including the six-foot-high enclosing wall is built of mud. The north side of both houses and east side of the teachers' house have a facing of brick. The ceilings of very thin lumber (called paper because of its thinness) afford little shelter from the heat of the zinc roofs.

Fortunately the building was finished before the war caused prices to soar. The hard, rainy season and much terrific wind and lightning were a severe test on the buildings but all in all they have been as comfortable as possible with the temperature at and above 100 degrees most of the year.

There are about two hundred pupils and four teachers in our school at Wad Medani. The Ford Miss McIntyre uses for visiting is going well. In October she drove 115 miles to attend a three weeks' Institute for the teachers in Khartum North. On her way back she had a puncture which necessitated returning in the dark.

A Women's Presbyterial, organized in October, had an attendance of about seventy-five at its first Convention.

So far Wad Medani has not had blackouts but a trench that has been built was used once on a false alarm.

This is a very interesting account of how Miss McIntyre lives in that hot climate. Clearly her days are full but she is glad for health to do what she can for the advancement of the Master's work. Let us remember her and all our workers in The Sudan as they carry on in difficult places.

INDIA

Very good news has come to us by Air Mail from the Memorial Hospital in Sialkot: that in the King Emperor's honors, Dr. Reba C. Hunsberger received the gold Kaisar-i-Hind medal. All the missionaries are very happy that their fellow worker has been so highly honored. She has had letters of congratulation from the Governor, the Bishop of Lahore, and from many others—some living as far away as Calcutta. Dr. Hunsberger attended an All India Christian

Reba Hunsberger, M.D.

Medical Conference. Upon her return to Sialkot a tea was given in her honor on the hospital compound. The guests, to the number of forty, included the Deputy Commissioner and his wife, and all the Scotch and American missionaries in Sialkot. There were songs and congratulatory speeches, and altogether it was a happy occasion. A little later the staff and nurses of the hospital gave a dinner for Dr. Hunsberger, and a number of others entertained for her.

The Women's Board and Dr. Hunsberger's many friends in America join in congratulating her upon receiving such high honor and appreciation for her devoted, self-sacrificing and efficient service.

The Annual Meeting of the Sialkot Mission was held in the latter part of October. The typed Minutes have been long in reaching us: the Secretary sent them on November 15 and they were not received until January 28. There was a good attendance of the missionaries; very few were marked absent. The Secretary wrote that the meeting was one of the most satisfactory he had ever attended and the discussions were carried on in a very fine spirit although there was sharp difference of opinion at times.

One topic receiving special attention was the hospitals. The shortage of doctors in the women's hospitals is serious and the advisability of closing some of them was considered. In view of the shortage of funds, the Women's Board was asked to assume a larger share in the support of Taxila Hospital.

The possibility of closing some of the Girls' Schools was also discussed. As the Government has discontinued its grants to some departments, larger expenditures by our Mission will be necessary if all the schools are to be continued. We hope that our work may continue to grow rather than have some of it cut off as reports from the schools have been most gratifying. The report of the Women's Educational Board on the schools was: "The work has been carried on satisfactorily. This year the Bible examination questions were prepared by the teachers of the various schools. In the 8th class examinations in Boarding Schools 100 per cent passed. The results in the City Middle School were also very good."

A number of changes were made in the location of missionaries. In March Miss Lois Buchanan leaves India for regular furlough. Miss Vida Graham and Miss Willa Ramsey will then have charge of the John and Jane Denham High School at Pathankot. Miss Evelyn Cathcart, who recently returned from furlough, has been located in Sheikhupura for city and district work. Miss Hazel Bennett again has this work in Gujranwala, while Miss Margaret Murdoch has city and district work in Sangla Hill. Miss Marjorie McCrory is to be in Jhelum. Miss Marjorie Faught

and Miss Ruth Nichol will be located in Hajipur G. B. S. Sialkot for Language Study. Miss Gwynaeth Porter, who has been serving in the Sialkot Memorial Hospital as a nurse, will come home on furlough in April, as will also her father (Rev. E. L. Porter, D.D.) who has been making his home with her.

The Mission closed its session with the following resolutions, which we feel will be appreciated by all those who are interested in our great work in India:

"Resolved, That we express our grateful thanks to God for the blessings bestowed on our Mission during the past year. At a time when many other Missions have either had to abandon work entirely or carry on with great difficulty because of war conditions, we have been able to go on with our work without hindrance. Our means of communication with the Home Church in America have remained open, and our missionaries have been able to travel to and from America without great difficulty or danger. We have experienced no trouble in conducting our usual work on account of political disturbances. Our Church in this land has been spared the persecutions and trials that have been the lot of Christians in many lands.

"The health of the Mission personnel has been good. God has restored those who have been ill and has been gracious in sparing the life of Vivian Ross. We are grateful for the evidences of the working of God's Spirit both in the Mission and in the Church; for the fine spirit manifest in Synod; for the awakening to the need of Stewardship instruction, which led to the appointment of a Stewardship Secretary. We are grateful for the blessings of the Sialkot Convention and the devotional addresses and Bible Studies of Annual Meeting. We record our conviction of the importance of concentrated effort in Bible Schools and Adult Literacy work, and are grateful for the expressed determination to further the use of these methods in every possible way. There is a new realization of the need of a revival in us and in the Church.

"We wish to express our gratitude to God in permitting Mr. and Mrs. Maxwell to complete forty years of service in India. We appreciate the valuable character of their faithful service and record our sense of loss at the prospect of their retirement.

"The death of Miss Henrietta Moore has deprived us of a faithful friend and fellow-worker. Although she had retired, she continued to uphold us and the Indian Church in her prayers. Many will miss her financial help as well as the cheer and encouragement which her letters brought them.

"In Dr. W. B. Anderson we had not only a sympathetic executive but a personal friend to every missionary. As Dr. Watson reminds us, 'Friendships in Christ are eternal.' His wide missionary experience and deep spiritual life enabled him to render a rare service not only to the physical needs of missionary work, but where he put the greater emphasis, the spiritual life of the missionary personnel.

"We need to keep reminding ourselves that Dr. Anderson's spiritual life was the direct outgrowth of his prayer life. As he says in his little booklet, *The Master's Hour*, 'I most unhesitatingly say that spiritual progress is invariably in direct proportion to the observance of the time set apart for communion with God.'

"Because of his fluent use of the vernacular, even after years of absence, when as Secretary he returned to the field, the Indian Church was able to share in this spiritual ministry.

"We thank God for this beautiful life of one who to a very unusual degree had the 'Mind of Christ.' We close this resolution with Dr. Anderson's own prayer, 'That God may continue to fill you with all the fulness of God and *through your life* bring His life and blessing to many.' "

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

THE LITTLE LIGHT BEARERS, WHO ARE THEY?

All the very small children in every congregation, from birth to Junior age (6 years), are eligible for membership in the Little Light Bearers' society. The purpose of the society is to awaken an interest in the work of the church and in missions at the earliest time possible in the life of the child and to identify the child with that work.

A secretary or superintendent appointed by the Women's Missionary society has full charge of the Little Light Bearers' organization. She enrolls all the children within the above ages and collects the enrollment fee of 25c annually which is sent to the Presbyterial Treasurer. Annual reports are made to the superintendent of the Junior Missionary Society who includes them under the name of "Little Light Bearers" in her report. The money raised by the Little Light Bearers' dues is used for the support of the babies in the children's ward of Sialkot Hospital, India.

Many superintendents create interest in the Little Light Bearers by holding an annual party for the members and their mothers. Invitation cards may be had for this purpose. The Little Light Bearers also have a part in the Thank Offering. They are taught to express gratitude through the use of tiny pink Thank Offering boxes.

We should be most happy if the Women's Missionary societies would take a greater interest in organizing the smallest children into Little Light Bearers groups. They are a recruiting force for the Junior Missionary Society since their members when the age of six years is attained, become active members of the Junior Missionary Society. Sometimes Junior societies take the name of Little Light Bearers. This should not be done. It causes confusion in annual reports. The Little Light Bearers is a separate organization.

Mrs. W. Hayse of the Military Avenue church, Detroit, Michigan, writes us as follows:

"I'd like to tell you about our first Little Light Bearers' Thank Offering meeting. It was the first meeting of

Patty Lu Moore, a Little Light Bearer of Military Avenue, U. P. Church, Detroit, Michigan.

this kind we have ever had in Detroit Presbyterial, to my knowledge. We have twenty Little Light Bearers in our Military Ave. Little Light Bearers society. We had a meeting for mothers, grandmothers and Little Light Bearers on December 10, 1940 at 2 P. M. Eleven Little Light Bearers were present. Also eighteen adults and six young teen-age girls to help take care of the children as the older people listened to a special message. We opened our meeting with several songs. The children sang, 'Climb, Climb up Sunshine Mountain.' Then as the roll was called each child brought forward his

Thank Offering. Prayer for the offering was given and the children were sent out into another room to play and be amused while the older people listened to one of the mothers who had just returned after five years spent in missionary work in Colombia, South America, tell of the women and children in mission fields and the difference the Gospel makes in their lives. Most of the mothers present had no other opportunity of hearing a Thank Offering message or of hearing any missionary message on account of their little ones. After closing with prayer all went to the next room where tables were set, one for the older people and one for the little ones. Tea and cookies were served the mothers and milk and cookies, the children. Our offering, including the Life Membership of Little Patty Lou Moore, who is two years old, was $15.45. This was turned over to the Junior Missionary superintendent of our church.

"We expect to have another tea in June. The offering from this will go into the Little Light Bearers' fund. We do not ask for the 25c enrollment fee, but hope in this way to get plenty for our L. L. B. fund. A number have paid the fee. We are all happy about this new group. I hope you will be also." Mrs. Hayse is the Presbyterial Junior Secretary of Detroit Presbyterial.

One of our largest Little Light Bearers societies is in the Third Church, Pittsburgh, Pa. Mrs. J. M. Carothers, who is superintendent of this group, reports the program carried out the past year as follows:

"I have been Superintendent of the society for one year. I had a tea for the mothers of all the little children

AN INDIAN VILLAGE "DREAM HOME."

In an Indian village a bath tub is an unheard-of-luxury. We are trying to teach the village people that "cleanliness is next to godliness," that it is not an evil spirit that causes little children to be blind but careless, dirty habits and unsanitary homes.

We give out this picture as a prize to those who make an effort to clean their mud houses and make them attractive.

Note: The water jars to the left, and just above, are the same type of pottery used in the time of Christ.—Mrs. J. C. Heinrich.

in our church and Sabbath School, eligible for membership, at Mrs. R. W. Gibson's home. We had a speaker from the Board of Public Education, Miss Jean Brigham. Her subject was "Child Guidance." I also told the mothers about the purpose of the society and hoped to have everyone of our little children members. A silver offering was taken. With this and donations from the members of our Missionary society we were able to accomplish 100 per cent membership. This year instead of a gathering, I am going to contact each one personally or by letter to have each child a member. I am rather new as a superintendent, but I love to work with children."

ATTENTION EFFICIENCY SECRETARIES

All new Junior societies, i.e., societies appearing for the first time in statistical reports, are to report on Junior Standards. However, since they cannot qualify on point 1, a. and b. and point V. a. they cannot attain 100 per cent efficiency rating the first year. For this reason their ratings are not to be counted when computing the Presbyterial efficiency rating, the number of new societies being deducted from the total number of societies and their ratings deducted from the total ratings. Since the rating of every society failing to report is counted as zero, it is most important to have a report from every society, however small the rating may be.

JUNIOR WORKERS ASSOCIATION

of Allegheny and Monongahela Presbyterials held a special meeting on Saturday, January 18, 1941, for the purpose of revising the By-Laws. The regular quarterly meetings have been changed from the first Saturday to the second Saturday of the month. The next meeting will be held the second Saturday of March. Officers will be elected then. The Annual Junior Rally is to be held in April instead of September. Leaders kindly note the change.

Josephine M. Cenis,
Secretary.

THE SOUL OF A CHILD

The soul of a child is the loveliest flower
That grows in the garden of God.
It climbs from weakness to knowledge and power,
To the sky from the clay and the clod.

To beauty and sweetness it grows under care,
Neglected, 'tis ragged and wild;
'Tis a plant that is tender and wondrously rare,
The sweet wistful soul of a child.

Be tender, O gardener, and give it its share
Of moisture, of warmth and of light;
And let it not lack for painstaking care
To protect it from frost and blight.

A glad day shall come when its bloom shall unfold,
It will seem that an angel has smiled,
Reflecting a beauty and sweetness untold
In the sensitive soul of a child.

In the breast of a bulb is a promise of spring;
In the little blue egg is a bird that will sing;
In the soul of the seed is the hope of the sod;
In the soul of a child is the kingdom of God.

—*Anonymous.*

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

THEY ALSO NEED DEFENSE

DURING the first World War the casualties to the American armed forces from drunkenness, venereal disease and their associated evils ran a close parallel to the losses in actual combat.

Once again millions of America's finest young men are being drafted into armies to be trained to defend their country. But who will defend them against the health-destroying forces of vice and intemperance which are allowed in unrestricted manner to swarm about our camps.

The condition is almost traitorous. Any citizen who would capture a Nazi spy engaged in sabotage would be feted and honored in Washington. What would happen to a citizen who with axe and tear gas sought to clean out the infested shanty taverns that are squatted thick as tumble weeds around the camp where this citizen had turned over his manly, clean son to Uncle Sam?

If anything is done, it will have to be done by the Christian forces of America. To defend this nation against peril from without is only half the task.—*Charles A. Wells,* in *Missions.*

HAVE YOU READ THIS? OR THIS?

The American Association for the Advancement of Science held a three-day symposium on alcohol in Philadelphia beginning December 26. "Dr. Winifred Overholser of St. Elizabeth's Hospital, Washington, described alcoholism as the greatest public health problem now that tuberculosis, cancer, syphilis, mental diseases and infantile paralysis are receiving intelligent medical attention. Dr. Overholser said that more than 100,000 persons are arrested annually in this country on charges of drunkenness and that about 27,000 are held on charges of drunken driving, while another 27,000 are held for disturbing the peace."—*Evening Public Ledger*, Philadelphia, Pa.

"One good sign we notice this season is the lessening of intoxication. There have been some very severe sentences meted out to disorderly offenders during the past year and, along with other things that make for better conditions, this has a salutary effect on the young braves."—Rev. E. H. Carson, Simnasho Indian Reservation, Oregon.

"Donald S. Berry of the National Safety Council has, in the *Quarterly Journal of Studies in Alcohol*, pointed to a significant feature, which is that drinking drivers involved in accidents increased from seven per cent in 1933 to 11 per cent in 1939; drinking pedestrians from eight per cent in 1933 to 15 per cent in 1939. In one of every five fatal accidents in 1939, Berry reports, either the driver or the pedestrian had been drinking."—*Pittsburgh, Press*, Pittsburgh, Pa.

"I am convinced that liquor advertising is offensive because 379,000 parents have petitioned Congress for relief from it; because the Parent-Teachers' Association, representing two and one-quarter million parents, say it is offensive; because officials in the Treasury Department of the Government, whose duty it is to collect the liquor taxes, have told Congress that it is objectionable; because Canada, with a population similar in habits, ideals and customs to those of the United States, has already stopped radio liquor advertising; because the National Association of Broadcasters, representing 428 stations out of a total of 778, resolved in July of last year that it be banned."—*Senator Edwin C. Johnston* of Colorado in *Signs of the Times.*

The liquor dealers advertise
  In many magazines;
We see their "ads" on street cars, too,
  And on the movie screens—
Pictures of happy, laughing girls
  And wholesome healthy lads—
But where's their finished product?
  It's never in the "ads"!
—*The Union Signal.*

"The problem of eliminating block booking and blind selling of motion pictures is still before us. The provisions of a consent decree under the Sherman Anti-Trust Act prohibiting five of the eight largest producing companies from selling pictures in blocks of more than five, will be in effect for at least part of the year. How effective the blocks-of-five provision will prove to be in raising the standard of pictures may at least be tested out. . . . Senator Neely of West Virginia has reintroduced his bill (S. 183) to prohibit block booking and blind selling of motion uictures. His bill (S. 280) went through the Senate last year and into the House Interstate and Foreign Commerce Committee."—*The Union Signal.*

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

FOR APRIL PROGRAMS

The Literature Department is unable to offer much help in leaflet form for the April theme, "The Beginning of the Christian Church." Fresh articles on the four topics for discussion are in this issue of the Magazine. We suggest two books by S. D. Gordon, *Quiet Talks About Jesus*, and *Quiet Talks On Service*, which may be helpful, particularly on the third and fourth topics. (Topics for the year appeared in full in the February issue). We cannot furnish these books but they are in many an individual library. The following leaflets are suggested:

A Watered Garden, 3c.

In the Steps of the Great Physician, 3c.

Oh, Was It You? 3c.

The Christ of the Andes, 15c.

CHINA:

Perhaps some Junior and Junior High Leaders are still studying China. *If You Were in China* is recommended most highly by those who have used it. 25c, or $2.50 per dozen. *A Guide for Leaders of Junior High Groups* based on the book and prepared by the same author, Eva Morris Hayes, sells at 10c.

REMINDERS

Now that we are coming to the end of the church year, the two following leaflets might well be placed in the hands of all members: *Departments of Work* and *Purpose and Plan*. These are free for postage which, according to weight, amounts to 5c per dozen for the first named, 3c for the second.

PRAYER CYCLE

Thanks to the faster and very expensive foreign Air Mail service, our 1941 Prayer Cycle is ready almost as early as usual.

No matter what Daily Devotion you may use in connection with this Prayer Cycle, it is the only one by which, once each month, twelve times each year, you may hold up before the Throne, one by one, the entire personnel of the missionary force of our Church, and do it definitely and intelligently for the location and work of each is given. 10c each, $1.00 per doz., $7.50 per 100.

DELEGATES REPORTED TO THE W.G.M.S.

October 22, 1940.....Allegheny
October 28 .....Monongahela
November 3 .....Detroit
November 5 .....Philadelphia
November 5 .....Caledonia
November 9 .....Oklahoma
November 12 .....Illinois Southern
November 26.....Kiskiminetas
November 27 .....Butler
November 30 .....Tennessee
December 3 .....Chartiers
December 11 .....New York
December 16 .....Muskingum
January 20, 1941.....Arkansas Valley
January 20 .....Conemaugh
January 20 .....Albany
January 22 .....Monmouth
January 24 .....Field Secretary
January 25 .....Los Angeles
January 25 .....Foreign Missions
January 30 ....American Indian Missions
January 30 .....Spokane
February 1 .....Big Spring
February 4 .....Negro Missions
February 4 .....Argyle
February 5 .....Vermont
February 7 .....Nebraska

Bookish Brevities

Preaching from the Bible

By Andrew W. Blackwood, D.D., Professor in Princeton Theological Seminary.

Abingdon-Cokesbury Press. Price $2.00.

Dr. Blackwood has written a number of books. This, his latest is his best.

While Preaching from the Bible is primarily for ministers, to help them make the Bible the basis of their preaching and the center of it, nevertheless the book is so clearly and simply written that the laity can read it with profit. In fact it is good reading for any one; it is of value to the Bible School teacher. It will make a nice gift for the pastor.

Living Where Jesus Lived.

By Emma Jewell Ross

The MacMillan Company, 60 Fifth Avenue, New York. Price $1.50.

This is another new 1941 book. The author who served with the Y. W. C .A. during the World War later became a traveling Secretary in the Near East. She has written a delightful story of her visit in Palestine. As she passes each interesting site, she links it up with the incidents recorded in the Bible, using the exact words of Scripture. It is written especially for teen-age young people.

The Lord's Prayer.

By E. A. Landwehr.

Zondervan Press, Grand Rapids, Michigan. Price $1.00.

A series of twelve messages based on the petitions of the Lord's Prayer.

Have You Met These Women?

By Harold John Ockenga

Zondervan Press, Grand Rapids, Michigan. Price $1.00.

Ten interesting sketches of Bible Women.

Climbing.

By Rosalind Goforth.

Zondervan Press. Price $1.50.

An intimate story of the life of the author as she gives "memories" of a missionary wife.

Tests and Triumphs of Armenians in Turkey and Macedonia.

By Jensine Oerts Peters.

Zondervan Press, Grand Rapids, Michigan. Price $1.00.

The personal experiences of the author, a Danish missionary among Armenian people, many of whom have come through tests in triumph.

QUESTIONNAIRE—TO HELP YOU IN YOUR READING

1. What did God's people in the O. T. know of Christ? p. 388.
2. What is the proof that the Church is the continuing body of Christ? pp. 393, 394.
3. What is Christ's Plan for His Church? p. 396.
4. In what ways does Christ lead His people into service? p. 398.
5. What historic church has had an annual sunrise service for 208 years? p. 401.
6. Name some infallible proofs of the Resurrection? p. 405
7. How many "Volunteers" in Khartum? p. 409.
8. What are missionaries in Egypt and the Sudan doing for British soldiers? pp. 414, 426.
9. Who visited an Emperor? p. 414.
10. Where is a new gymnasium being built? p. 430.
11. Where were 26 surgical operations all successful? p. 431.
12. Where did 27 guests all stay for supper? p. 432.
13. Who received the gold Kaisar-i-Hind medal from the King? p. 435.

REPORT OF THE CONTRIBUTIONS TO THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA—FROM NOVEMBER 1, 1940 TO JANUARY 31, 1941

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Benevolence	Contingent Fund	Women's Assn. Work: Orphans' Home	Women's Assn. Work: Home for Aged People	Women's Assn. Work: Columbia Hospital	Isaiah	Temperance	Legacies	Miscellaneous	TOTAL
Albany																		
Allegheny	275.00	452.00	87.00	25.00	97.10	25.00			25.00					17.00	10.00			1013.10
Argyle		178.00	10.00															188.00
Arkansas Valley	1.00	254.00	1.00	1.00	1.00	1.00	3.00	3.00	1.00						1.00			267.00
Beaver Valley	130.00	264.00	95.00	25.00	55.00	35.00		15.00	25.00	20.90				13.75	15.00			693.65
Big Spring	20.00		38.00	8.00	12.00	4.00	5.00	1.00	3.00	2.00	4.00	2.00	1.00	3.00	6.00			109.00
Boston	12.00	200.00																212.00
Butler														2.20				2.20
Caledonia	107.00	364.00	62.00	13.00	40.00	3.00	2.00	25.00	2.00									618.00
Cedar Rapids	12.00	140.00	7.00	7.00	12.00		2.00		1.00						1.00			182.00
Chartiers	47.00	129.00	55.00	3.00	20.00	3.00	3.00	44.00	3.00	5.00				10.00	2.00			324.00
Chicago	21.00	293.00	57.00	9.00	34.00	8.00		15.00	8.00		5.00	10.00		2.00	7.00			469.00
Cleveland	98.00	180.00	97.00	57.00	40.00	43.00		18.00	43.00		6.00			14.60	26.00			622.60
College Springs		50.00								.30								50.30
Colorado			191.00		15.00													206.00
Concordia	11.00		6.00	3.00	4.00	1.00	4.00		1.00						1.00			31.00
Conemaugh	33.00	191.00	9.00	5.00	5.00	5.00	2.00	20.00	5.00	4.85				3.00	5.00			287.85
Delaware	12.95	177.00	10.00															199.95
Des Moines		269.63												7.00				276.63
Detroit	122.00	36.00	125.00	19.00	43.00	16.00	3.00	33.00	15.00	2.00		5.00		3.00	13.00			435.00
Hudson	6.00	44.00	11.00	1.00	1.00	5.00			6.00	4.00			3.00	3.00	3.00			87.00
Idaho				2.00	1.00	2.00			2.00									7.00
Illinois Southern	14.00	443.50	17.00	23.00	20.00	12.55		18.00	12.00						12.00			572.05
Indiana		27.00								.50				.50				28.00
Kansas City		177.00																177.00
Keokuk	29.00	213.00	18.00	12.00	13.00	2.00			2.00	2.45	2.00	3.00		7.00	3.00			306.45
Kiskiminetas																		
Lake	71.50	248.00																319.50
Los Angeles	236.00		240.00	21.00	23.00	19.00			19.00	1.00				3.00	8.00			570.00
Mansfield	20.00	37.00	25.00	13.00	24.00	2.00		4.00	1.00	3.60				1.00	1.00			131.60
Mercer																		
Monmouth	4.00	317.00	27.00	15.00	20.00	3.00	2.00	22.00	6.00		3.00			2.25	9.00			430.25
Monongahela	70.00	2325.00	305.00	60.00	150.00	50.00			50.00	50.00					50.00			3110.00
Muskingum	13.00	383.00	13.60	9.00	7.00	4.00	4.00		5.00	7.50				5.00	4.00			455.10
Nebraska	50.00	293.00	25.00	14.00	14.00	13.00			15.00	1.00				2.00	8.00			435.00
New York	6.00	10.00	6.00	1.00	1.00	1.00			1.00	3.00				5.00	1.00			35.00
Ohio First	22.00	240.00	10.00	10.00	29.00	4.00								3.00				318.00
Ohio Northwestern	21.00	104.00	15.00	9.00	9.00	3.00		5.00	4.00	3.00				1.00	2.00			176.00
Oklahoma		40.00	5.00	5.00	5.00													55.00
Oregon	50.00	187.00				2.00			2.00					3.00	3.00			247.00
Philadelphia	50.00	200.00	250.00	50.00	30.00	25.00			15.00	35.00				15.00	5.00			675.00
Puget Sound	61.00	77.00	49.00	26.00														213.00
Rock Island	8.00	31.00	8.00	5.00	5.00	5.00		3.00	4.00	3.50	2.00	1.00	2.00	2.00	5.00			84.50
San Francisco	22.00	107.00	22.00	12.00	12.00	7.00			7.00					5.00	5.00			199.00
Spokane																		
Steubenville																		
[illegible]																		
Boulevard S. S.		180.00																180.00

| | | |

Tributes

MRS. ELLA CLARK

The Women's Missionary Society of West Delhi United Presbyterian Church, West Delhi, New York, wishes to pay this tribute of love and respect to the memory of Mrs. Ella M. Clark, who was called to her eternal home on October 18, 1940.

Mrs. Clark who was a charter member of our society was a faithful and willing worker for many years. Her love for God's house and for God's day and her unbounded interest in all missionary work left an indelible impression upon all of us.

We greatly miss her presence but her example of faithfulness will ever remain an inspiration to all who knew her.

Mrs. John Hamilton
Mrs. Robert Currie.

MRS. ANNA COOKINGHAM

The Women's Missionary Society of the United Presbyterian Church of Topeka, Kansas, wishes to pay tribute to the memory of Mrs. Anna Cookingham, who departed this life May 29, 1940, aged 82 years, at the home of her daughter, Mrs. T. W. Williamson.

We extend our sympathy to her relatives and to her many friends.

Committee.

MRS. H. H. McCULLOCH

The Women's Missionary Society of Swissvale, Pa.,.wishes to pay loving tribute to the memory of Mrs. H. H. McCulloch who was called to her heavenly home on November 25, 1940.

Mrs. McCulloch was for many years our faithful, efficient treasurer.

We shall miss her radiant presence and wise counsel. Her sweet, loving service for her Master will be a precious memory. Although absent from us her spirit remains and shall always be an inspiration to all who knew her.

To her loved ones we extend ur sincere sympathy and commend to them God's great comfort.

"The crown she wears up there today,
Was won on earth full well we know.
A crown of life which God doth pay
For faithful service here below."

Mrs. H. S. Johnston
Mrs. J. S. Milholland
Mrs. F. C. Alexander.

MRS. JOHN TAYLOR

The Women's Missionary Society of the Indiana Harbor United Presbyterian Church, East Chicago, Indiana, desires to pay this tribute to the memory of Mrs. John Taylor, who answered the call of her Savior January 5, 1941.

Since the organization of our Missionary Society at Indiana Harbor, twenty-three years ago, she has been a loyal and faithful member. No task being too arduous for her faithful fulfillment.

She will be greatly missed but her willingness, cheerfulness and cooperation in all the work she did, will ever remain an inspiration to all who knew her and to those who must carry on, in this great work.

We extend our deepest sympathy to the relatives and friends and commend them to the Savior, whom she loved and served.

Mrs. Taylor is the second member of our Society to be called to her reward in the last few years, being preceded by Mrs. Nina Jamison, a life member who passed away November 10, 1938.

Mrs. A. F. Neumann
Mrs. Wm. A. Perry.

MRS. R. R. SMITH
MRS. MARY HERRING
MRS. C. T. EISELE
MRS. ELLA LOCKHART

The members of the Women's Missionary Society of Santa Ana, California, wish to pay a tribute of love and respect to the memory of four of our faithful members, who have been taken from us to receive their heavenly rewards:

Mrs. R. R. Smith passed away March 8, 1940; Mrs. Nary Herring, October 18, 1940; Mrs. C. T. Eisele, November 11, 1940, and Mrs. Ella Lockhart, January 8, 1941.

These members will be much missed in our church activities, fo reach in her way served long and well.

We extend our sympathy to their loved ones.

The Executive Committee.

MRS. JANET ROBINS SKIDMORE

The Young Women's Missionary Society of the First United Presbyterian Church of East Liverpool, Ohio, wishes to pay loving tribute to the memory of Mrs. Janet Robins Skidmore, who was called to her heavenly home on November 15, 1940.

We have lost a conscientious and faithful worker for she was ever ready to help with every good cause. We feel deeply the loss of our beloved member, but her willingness and cheerfulness in all the work she did will ever remain an inspiration to all who knew her.

We extend our sincere sympathy to her loved ones, and commend them to her Saviour whom she loved and served.

"None knew her but to love her
None named her but to praise."

Young Women's Missionary Society
First U. P. Church
East Liverpool, Ohio
Bess Parsons
Adaline Reaney
Anna Canfield.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Kathryn Beattie, 1920—Martinpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Adah P. Boggs, R.N., 1938—Taxila
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Catheart, 1925—Sheikhupura
Miss Marjorie Faught, R.N., 1938—Sialkot City
Miss Margaret Fehlman, 1918—Zafarwal
Miss Betsy Fleming, 1918—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Badomali
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Jhelum
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1938—Sialkot City
Miss Marian T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Zarfarwal
Miss Georga Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—1509 E. Central Ave., Orlando, Fla.

NOW IN THIS COUNTRY

Miss Lois Boyd, 1918—Biblical Seminary, 235 E. 49th St., New York
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Evelyn M McKelvey, R N., 1938—6500 Irving Park Blvd., Chicago, Ill.
Miss Kate E. Spencer, 1918—Kennedy School of Missions, McKenzie Hall, Hartford, Conn.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.

EGYPT

Miss Margaret A. Bell, 1901—Faiyum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Faiyum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
*Miss Rena L. Hogg, 1899—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1928—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Minia
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Martha A. Roy, 1938—Luxor
Miss Edna B. Sherriff, 1920—Alexandria
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

*Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909—Kennedy School of Missions, McKenzie Hall, Hardford, Conn.
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926—960—3rd Ave., Los Angeles, Cal.
Miss Dora B. Mason, 1918—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923—1011 S. Parkview St., Los Angeles, Calif.
Miss Helen J. Noordewier, 1921, Kennedy School of Missions, McKenzie Hall, Hartford, Conn.
Miss Mary L. Thompson, 1917—5635 Maryland Ave., Chicago, Ill.

THE SUDAN

Miss Mary E. Cole, 1919—Omdurman
Miss Una Cole, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, 1921—Wad Medani
Miss Frances Turk, R.N.—Khartum North

NOW IN THIS COUNTRY

Miss Ray Huffman, R. N., 1924—315 E. Fourth St., Oklahoma City, Okla.
Miss Isabel Blair, 1922—Biblical Seminary, 235 E. 49th St., New York, N. Y.
Miss Mary Jane McKnight, 1922—235 East 49th St., New York, N. Y.
Miss F. Verna Pillow, 1930—Morgan Hill, Calif.
Ruth Beatty, R.N. (Formerly of Ethiopia) c/o Mrs. Sydney Smith, Reedsville, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. E. M. Bailey ..... Minia
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. Dalton Galloway ..... Beni Suef
Rev. and Mrs. W. P. Gilmor ..... Alexandria
Rev. and Mrs. E. E. Grice ..... Cairo
Rev. and Mrs. E. R. Jamieson ..... Assiut
Rev. and Mrs. H. E. Kelsey ..... Fayoum
Rev. and Mrs. James E. Kinnear ..... Assiut
Dr. and Mrs. F. C. McClanahan ..... Assiut
Dr. and Mrs. N. D. McClanahan ..... Assiut
Mr. and Mrs. J. Wilson McCutchan ..... Assiut
Prof. and Mrs. M. C. McFeeters ..... Assiut
Rev. and Mrs. H. A. McGeoch ..... Benha
Rev. and Mrs. Willis A. McGill ..... Cairo
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. and Mrs. W. W. Nolin ..... Alexandria
Dr. and Mrs. H. E. Philips ..... Alexandria
Dr. and Mrs. C. P. Russell ..... Assiut
Dr. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. F. Scott Thompson ..... Assiut

ON FURLOUGH

Dr. and Mrs. J. W. Acheson ..... 322 W. Manheim St., Germantown, Phila., Pa.
*Dr. and Mrs. W. T. Fairman ..... "Kenwood," 59 Thoroughgood Road Clacton-on-Sea, England
Dr. and Mrs. H. K. Giffen ..... 2085 Adelbert Road, Cleveland, Ohio
*Rev. S. G. Hart, D.D. ..... New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
*Dr. L. M. Henry ..... Milroy, Indiana
*Dr. and Mrs. W. W. Hickman ..... 310 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. H. S. Hutchison ..... Claysville, Pa.
Rev. and Mrs. W. B. Jamison New Wilmington, Pa.
Dr. and Mrs. C. A. Laughead ..... 403 Melrose Court, Iowa City, Iowa
Dr. and Mrs. R. T. McLaughlin ..... 44 Alexander St., Princeton, N. J.
*Dr. and Mrs. A. A. Thompson ..... New Concord, O.
Dr. and Mrs. F. M. Thompson ..... 1523 Jefferson Ave., East, Detroit, Mich.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter ..... Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. Stuart Bergsma ..... Taxila
Rev. and Mrs. James D. Brown ..... Rawalpindi
Dr. and Mrs. J. G. Campbell ..... Pasrur
Rev. and Mrs. Wilbur C. Christy ..... Sheikhupura
Rev. and Mrs. E. V. Clements ..... Badomali
Rev. and Mrs. J. H. Colvin ..... Gujranwala
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Prof. and Mrs. W. J. Downs ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. J. A. McArthur ..... Gurdaspur
Rev. and Mrs. Robert Maxwell ..... Sialkot
Rev. and Mrs. Paul A. Miller ..... Sialkot
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Mr. and Mrs. C. C. Millson ..... Gujranwala
Dr. and Mrs. Hugh M. Milne ..... Gujranwala
Dr. and Mrs. S. C. Picken ..... Sargodha
*Rev. E. L. Porter, D.D. ..... Sialkot
Miss Gwynaeth R. Porter, R.N. ..... Sialkot
Rev. and Mrs. Jay W. Ranson ..... Sangla Hill
Rev. and Mrs. W. H. Ross ..... Lyallpur
Mr. and Mrs. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. and Mrs. J. H. Stewart ..... Pathankot
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Mr. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

*Dr. and Mrs. M. M. Brown ..... R. F. D., Camp Creek, Greeneville, Tenn.
*Dr. and Mrs. H. C. Chambers ..... 312 North "K" St., Lake Worth, Florida
*Rev. and Mrs. Osborne Crowe ..... New Wilmington, Pa.
*Rev. D. R. Gordon, D.D. ..... 2330 Carroll Park, S., Long Beach, Cal.
Dr. and Mrs. J. C. Heinrich ..... 5821 Maryland Ave., Chicago, Ill.
*Dr. and Mrs. J. H. Martin ..... 314 North "K" St. ,Lake Worth, Florida
*Dr. and Mrs. J. A. McConnelee ..... 500 Schaff Building, Philadelphia, Pa.
*Rev. and Mrs. H. S. Nesbitt ..... 288 Elmwood Ave., Wollaston, Mass.
Mrs. F. A. Whitfield ..... 205 E. Normal, Lindsborg, Kansas

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. J. L. Anderson ..... Wad Medani
Dr. and Mrs. V. F. Dougherty ..... Nasir, Sobat River
Rev. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. K. Glen Fleming ..... Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure ..... Doleib Hill, Malakal, Sudan
Dr. and Mrs. R. F. Shields ..... Khartum, Sudan

ON FURLOUGH

Rev. and Mrs. J. A. Heasty ..... 13 E. Main St., Sterling, Kansas
Mr. and Mrs. J. P. McKnight ..... 2010 Green St., Allentown, Pa.
Dr. and Mrs. Paul J. Smith ..... 315 Winona Ave., Germantown, Phila., Pa.
*Dr. and Mrs. G. A. Sowash ..... Owings Mills, Md.

ETHIOPIA

Rev. and Mrs. D. C. Henry ..... Addis Abeba

(*) Retired from active service.

The King Walks Forth

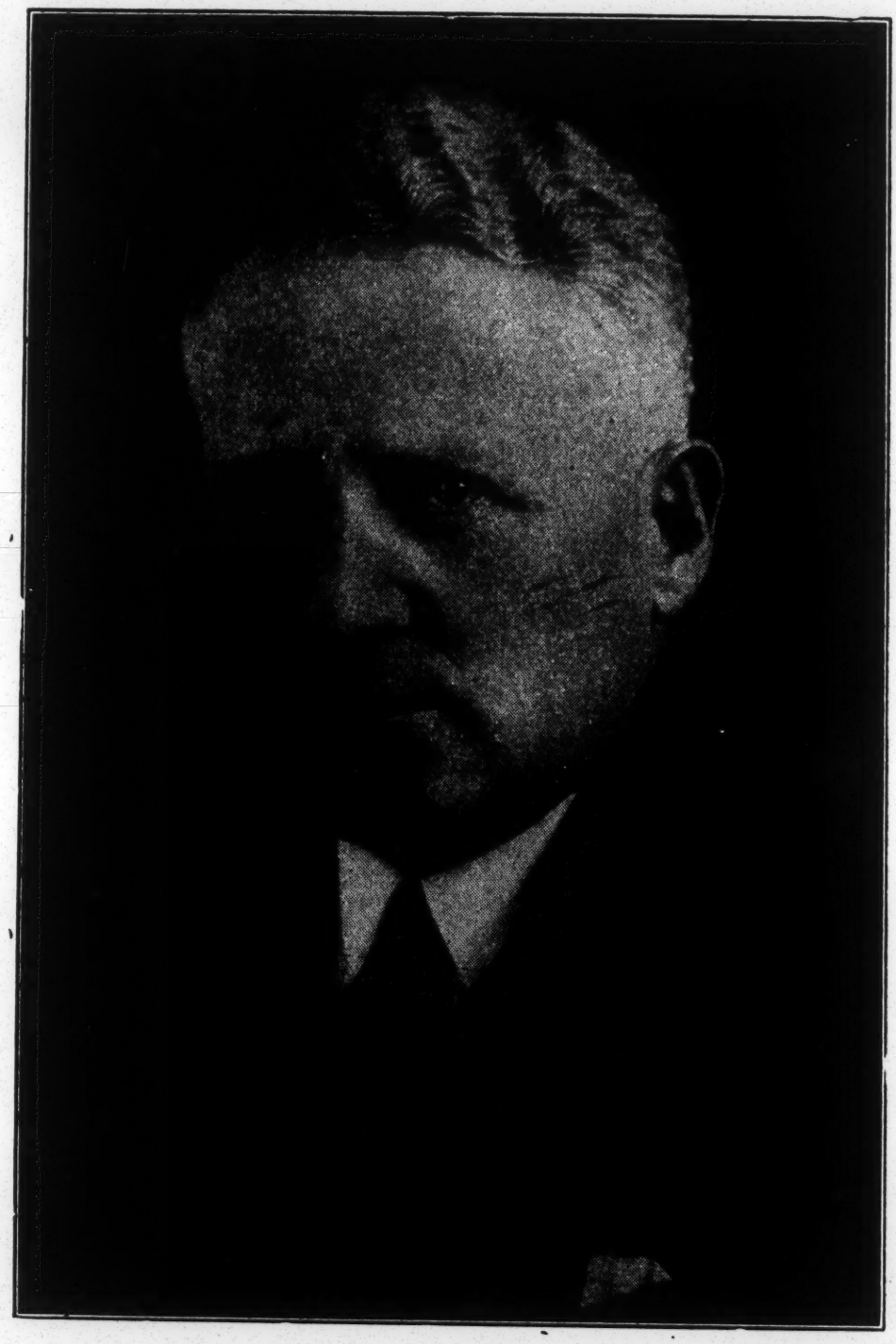
No more of midday darkness,
No more of earthquake shock,
No more of nature's portents;
For the King walks forth.

Never the mocking purple,
Never the crown of thorns,
Never the linen graveclothes;
As the King walks forth.

Spite of a stone of sealing,
Spite of a fast made tomb,
Spite of the guarding soldiers,
The King walks forth.

Gone all the tears and sorrow;
Gone every doubt and fear.
All now is joy and gladness;
For the King walks forth.

Elsie Wehling Fulton



The Rev. Homer B. Henderson, D.D.

Moderator of the General Assembly of the United Presbyterian Church